Church Management

May, 1957
Volume XXXIII
Number 8

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

What Makes Preaching Interesting?

Churchmen and Architects Meet

Floor Maintenance Equipment and Materials

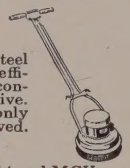
MULTI-CLEAN Method

SCRUBBING MACHINE—For floors, rugs and carpets. Heavy gauge steel tank, easily filled, non-spilling. Fingertip solution flow and dual-purpose safety switch. Balanced construction, adjustable handle. 8 ball bearing gear unit. Capacitor motor with sealed bearings, no brushes. 3-conductor cord. Sizes: 12″, 14″, 16″, 19″ and 22″. Attachments for every floor maintenance job.

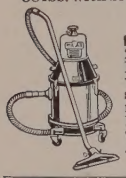
FLOOR MACHINE—For every type floor work . . . scrubbing, waxing, polishing, troweling, grinding, dry cleaning. Same balanced construction and features as Scrubbing Machine. Quickly converted to scrubbing machine by attaching solution tank and control lever. Five models: 12″, 14″, 16″, 19″, 22″.

MC-31—31″ machine with covering area of 855 sq. in. for cleaning, polishing, steel wooling hallways and large unobstructed floor areas. Heavy-duty construction, operation similar to other models.

EXPLOSION-PROOF FLOOR MACHINE—For mechanical floor maintenance in hazardous areas without danger of fire or explosion. Can be used near and in combustible material with absolute safety. All electrical components are approved by U/L. Brush sizes: 14″ and 16″. Heavy-duty switch and 40 ft. Neoprene-covered 3-conductor cord.



LITE-12 FLOOR MACHINE—Scrubs, waxes, polishes, steel wools all types of floors. Low, balanced construction, efficient, rugged. Finger-tip lever-operated momentary contact type switch. Direct ball bearing greaseless gear drive. ¼ hp AC motor, 30′ cord. Brush diameter 12″. Weighs only 38 lbs. with brush. Easy on-off attachments, U/L approved.



INDUSTRIAL VACUUM CLEANERS—MCV-214 and MCV-220, 10 and 16-gal. capacities. Wet or dry pickup. Heavy-duty, portable, quiet, safe, versatile. 1 hp Universal motor, independent cooling system, electronic shutoff prevents flooding, 3-stage turbine, water lift minimum 64″. 30′ 3-conductor cable, 2 hp switch, 10′ 1½″ easy-flex white hose, molded rubber ends. 54″ wand. Standard attachments for floors and upholstery. Also available in extra quiet hospital models.

MCV-255 INDUSTRIAL VACUUM— For big cleaning jobs. 50-gal. capacity. Minimum water lift 80″. 1½ hp Universal motor, independent cooling. Electronic shutoff prevents flooding. 30′ 3-conductor cord. 3-wheel rubber-tired dolly. 54″ wand, 15′ 1½″ flexible hose. Wet or dry pickup. Standard attachments: 18″ floor tool, shoe plate, and 5″ upholstery tool.

D-100 VACUUM CLEANER—Wet or dry pickup, powerful, portable. Weighs only 29 lbs. Maximum 66″ water lift. Long-life precision ball bearings. ½ hp Universal motor. Suction created by 2-stage turbine. Overflow safety fuse. Tank capacity 3½ gals. wet or ½ bushel dry material. Full line of attachments.

F-300 VAC-BLOWER—All-purpose industrial vacuum cleaner and a powerful blower. 16 lb. detachable power head and dust bag for portable blowing or vacuuming. 10-gal. steel tank, 1 hp. AC-DC motor. 43″ maximum water lift. Complete unit weighs only 50 lbs. Easily portable, wet or dry pickup. Attachments for every cleaning job.

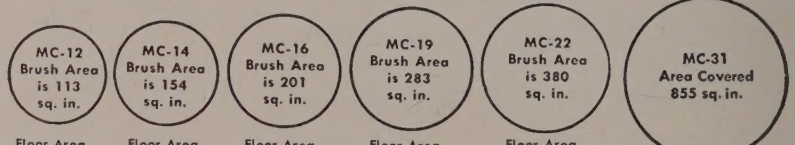
ADD-A-TANK—Adapts industrial vacuum cleaner for heavy volume pickup. Fits any 30-gal. or smaller ash-can. For cleaning boiler flues, fire boxes, chimneys, milling machinery, grain elevator pits, all hazardous areas.

E-200 VACUUM CLEANER—Medium priced all-purpose industrial vacuum cleaner. 600 watt AC-DC 115V motor with long-life precision ball bearings. Suction created by 2-stage turbine. 45″ maximum water lift. 20-gauge steel tank holds 10 gals. liquid, 1½ bu. dry material. Wt., 48 lbs. Highly portable. Attachments for all cleaning jobs. U/L approved for wet and dry pickup.

G-400 VACUUM CLEANER (Not shown)—Similar to E-200 except has 1 hp motor and 63″ water lift. Wt., 53 lbs. U/L approved.

SELECTING MACHINE TO FIT FLOOR AREA

For economy and efficiency, here is a guide to selecting the proper size floor machine with respect to area.



Floor Area 750 to 2,000 sq. ft.	Floor Area 2,000 to 5,000 sq. ft.	Floor Area 5,000 to 10,000 sq. ft.	Floor Area 10,000 to 20,000 sq. ft.	Floor Area 20,000 sq. ft. and over	Hallways, large unobstructed areas

MULTI-CLEAN TESTED AND PROVED FLOOR FINISHES

WATERPROOF WAX—Provides lasting beauty, longer wear for all types of floors. Excellent anti-slip qualities. Carnauba base, self-polishing, water emulsion wax. Resists scuffing, won't crack, chip, flake, waterspot or discolor. Approved by U/L, York Research Corp., Rubber Mfrs. Ass'n. Meets or exceeds Asphalt Tile Inst. specs. Available with special anti-slip formula.

LIQUID SPIRIT WAX—For sealed surfaces. Cleans and waxes in one operation. Consists of vegetable and mineral waxes reinforced with special resins. Produces hard, flexible, easily cleaned surface. For all floors except asphalt and rubber. Maroon, tile red, brown, green, gray, natural and colorless.

KWIK-COLOR WAX — Protects, beautifies concrete after application of KWIK-COLOR SEAL. Waterproof emulsion wax with colored emulsified plastic resin. Dries hard in 1 hour. Tile red and light gray.

SUPER SAFETY CLEANER — With HCP (high cleaning power). Lifts stubborn dirt and grime off floors quickly, holds it in suspension for easy removal. Coconut oil base. Safe for all floors. Cleans perfectly in hardest water. Contains minimum soap solids of 26%. Goes twice as far as ordinary cleaners. Can be mixed to remove wax.

WAX REMOVER—Safe for all floors. Cleans floor and removes wax buildups. Odorless, non-toxic, non-inflammable. Easy, quick, inexpensive to use. Contains powerful emulsifying agent that works in 10 to 15 minutes.

BLUE BLAZES CLEANER — Concentrated synthetic cleaner for all floors. Cleans completely in hard or soft, hot or cold water. Cleans

quickly, efficiently with a minimum of scrubbing.

REMOVOIL—A Solvent Cleaner and Degreaser. Makes oil-soaked floors look like new. Non-explosive, non-toxic. Removes rubber burns from gym floors. Degreases all kinds of metal and alloys. Protects against rust and corrosion. Easy to use, highly concentrated.

SEAL AND VARNISH STRIPPER—Removes finish from wood, concrete or terrazzo. Easy to apply, no after-wash. Non-in flammable. Lifts old finish in 30 to 40 minutes. Won't raise grain in wood or harm basic floor materials.

CONCRETE HARDENER AND ETCHER—Cleans, etches, hardens, dust-proofs. Assures even etching on all concrete surfaces. Gives longer life, extra strength to floors.

KWIK-COLOR SEAL—For old or new concrete. Prevents dusting. Gives controlled penetration. Contains emulsified plastic resin. Tile red and light gray.

NEO-DRY CONCRETE SEALER—(Rubber Base). Beautifully colors concrete floor surfaces. Fast-drying, easy to apply, prevents dusting and chipping. Highly resistant to alkali and other corrosive agents. Colors: tile red, brown, gray, light gray, green, white, black, natural.

CONCRETE PRESERVER — (Bakelite Base). Provides tough, sanitary, colorful finish and longer life to new or old concrete. Prevents dusting. High resistance to abrasion, water, grease, oils, alkali and soap. Especially recommended where petroleum spillage occurs. Colors: maroon, tile red, brown, green, gray, light gray, natural.

ASPHALT TILE PRESERVER — Penetrates and seals in one application. Preserves color and finish on old, faded floors. Resists grease, water, soaps, alkalies. Dries hard in 30 minutes. Anti-slip material U/L approved.

SUPER FLOR-TREAT—Protects and seals all types of floors. Dries to tough, attractive finish in 1 hour. Ideal for light colored floors. Can be used alone or as base for wax. Odorless water emulsion, non-yellowing plastic resin. Non-inflammable. Approved by Rubber Mfrs. Ass'n and U/L. Meets or exceeds Asphalt Tile Inst. specs.

TERRAZZO SEALER—One-coat application brings out natural beauty and vivid terrazzo colors. Long-lasting. Seals the pores, prevents chipping and corrosion. Resists water, acids, alkalies, soaps, grease and solvents. Anti-slip U/L tested and approved.

FLOOR DRESSING — with active germicide. Cleans, polishes, disinfects all types of floors. May be used on all wood, terrazzo and concrete floors, on waxed or treated linoleum, asphalt or rubber tile. U/L approved.

PENETRATING SEALER—Polymerized for greater penetration and thorough sub-surface sealing of all wood floors. Protects against wear, moisture, dirt. Stands up in heavy traffic. Lowers floor maintenance costs. Approved by U/L and Maple Flooring Manufacturers Association.

GYM FINISH—Provides hard, durable, easily cleaned high gloss surface, impervious to rubber burns. Assures fast, non-slippery footing. Meets Maple Flooring Mfrs. Ass'n specs. and approved by U/L.

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MULTI-CLEAN PRODUCTS, INC.
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Methodist Church of Paramount

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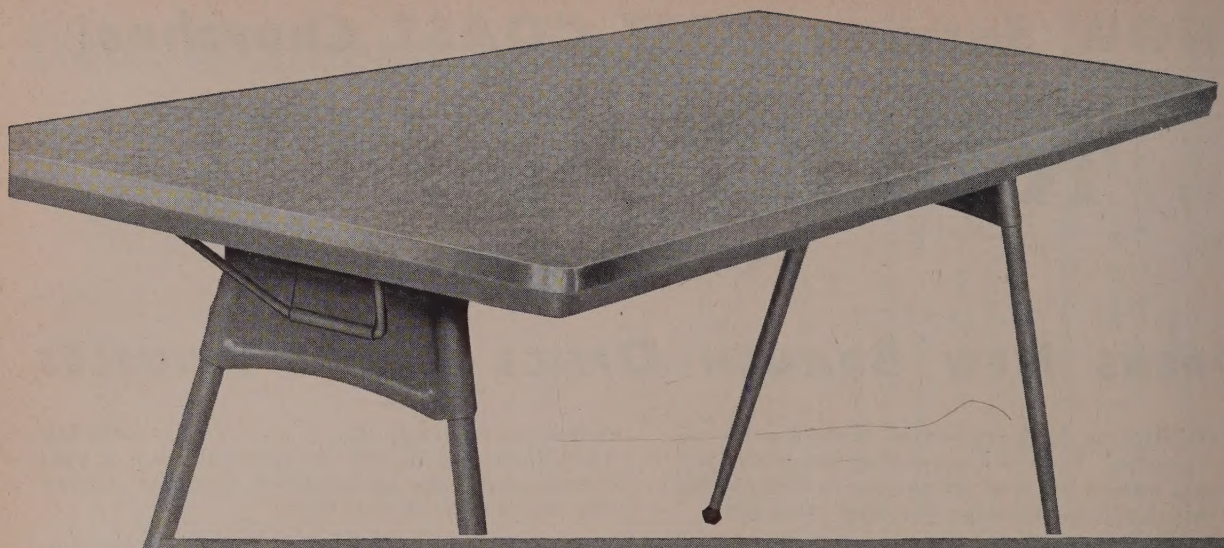
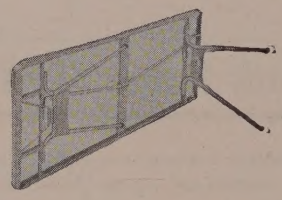


NEW! A permanent-type table that folds and rolls!



If you're looking for folding chairs, American Seating has a complete line, in a number of styles . . . with shaped-steel, birch-plywood, upholstered, or spring-arch seats. All feature tubular steel construction; all are self-leveling. They're expertly designed to give you long, trouble-free service.

Think of it! A table that gives you every advantage of a permanent table—PLUS the convenience of mobility! It's American Seating's new Multi-Purpose Folding Table No. 142, and it may well be the very thing you've been looking for in church and school functions.

Beautiful and modern, you can use it practically anywhere. Its steel-girder construction means long life, durable service. And its compactness means a great saving in storage space!

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Also new at American Seating is a "Stack and Rack" truck that serves you two ways: as an easy-handling folding-chair truck, and a mobile coat-and-hat rack! Ideal for churches, auditoriums, gymnasiums, and schools.

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CHURCH MANAGEMENT

THE PROFESSIONAL JOURNAL OF THE CHURCHES

Published monthly at 1900 Euclid Avenue, Cleveland 15, Ohio. Second class mail privileges authorized at the Post Office at Cleveland, Ohio with an additional entry at Seymour, Indiana.

Editorial Advisory Board

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Editorial, Advertising, and **Subscription** offices, 1900 Euclid Avenue, Cleveland 15, Ohio. Phone: MAin 1-9199.

Business Office, 65 Broad Street, Rochester 14, New York. Phone: BAker 5-7142.

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Boston 8: Clarence L. Morton, 294 Washington Street, LIberty 2-8538.
Cleveland 15: Arthur J. Atherton, 1900 Euclid Avenue, MAin 1-9199.
Los Angeles 5: Muriel Wanamaker, 400 South Kenmore Avenue, DUnkirk 8-6365.
New York 3: Porter Wylie & Co., 114 East 13th Street, GRamercy 5-3581.

Member: Associated Church Press

Subscription Rate

Price per copy 30c except July issue which is $1.00. United States, one year $3.00, two years $5.00, three years $7.00. Canada—one year $4.00, two years $7.00, U. S. Funds. Foreign, one year $5.00, two years $8.00, U. S. Funds.

Change of Address

Always give both old and new addresses when requesting change for mailing.

Manuscripts

The editors will be glad to consider articles which may be submitted for prospective publication. Articles should be typewritten. Unacceptable manuscripts will be returned if accompanied by return postage.

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Printed by the Graessle-Mercer Company, Seymour, Indiana.

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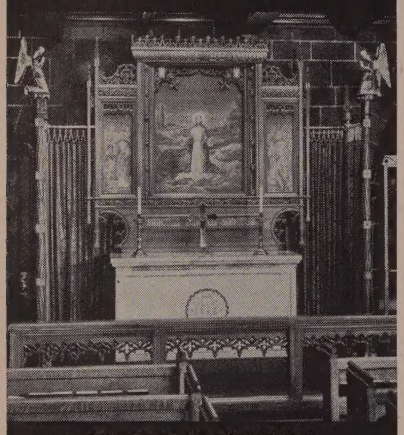

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Circle No. 4 on card insert

BUILDING TO LAST

Dear Sir:

Your editorial, "One Generation Churches," (February, 1957) is suggestive and thought-provoking. Having recently completed a building program, I can especially appreciate your suggestions.

We built to last. This results in high costs, delay in getting under way, a heavy building payment load afterward and limits on funds available for church programming and benevolences—as well as the inflexibility which you mention.

The alternative seems to be to build with cheaper materials. But these have problems. First—the cheaper materials may not be as esthetically pleasing. Our church buildings should be beautiful offerings to God and compare favorably with our homes and with other public buildings.

Second—cheaper materials usually have high maintenance costs. Thus some materials which are more expensive initially pay for themselves in the long run. It seems to me that maintenance is a particularly crucial problem in church buildings because there is often the absence of regular check-up and responsibility as there is about one's home.

Third—so many of the older churches which I see look run-down. There may be hesitation in spending large sums in repair, remodeling, or redecoration. Still they continue to be used. A saying which has some truth is that "there's nothing quite so permanent as a temporary building." They're kept around!

Robert Bailey
First Methodist Church
Hopkins, Minnesota

THE PHANTOM CROSS

Dear Sir:

Thank you for your letter of March 29 enclosing the tear sheets from *Church Management* (illustrating the South Miami Lutheran Church; see C.M., March, 1957). They certainly were reproduced beautifully, and while the write-up is not mine, I presume there was a good reason for doing it your way. However, if you are not going to use it and if it is still available, I am sending postage to cover its return as I am spending considerable time writing along the lines of this unfortunate modernistic tendency.

At any rate, I feel that the liberties taken with buildings, form of worship and with the old-time books of guidance like the Holy Bible, which has also been modernized, have reduced our respect and devotion to God and to His holy Son, Jesus. I understand that they are now modernizing and modifying the Lord's Prayer—revising it. Possibly when they are finished with it, it will please some but will be awfully hard for many of us to accept.

Wallace E. Hackett
Coral Gables, Florida

(Editor's note. Following is a portion of the original letter which Colonel Hackett sent accompanying the pictures:

While hoping not to appear in any way officious, I am frankly concerned with many tendencies in this "rock and roll" age. Literature, music, the theatre, the cinema, and every facet of modern entertainment and living have been affected by such a lowering of moral standards. Even church architecture has reflected the trend.

The basic foundations on which Christianity was established, the topmost importance of the figure of Christ, the prime position of the cross as a symbol of salvation, are being modified, and too many of our leaders are willingly accepting such conversions apathetically. Radical alterations are being made in church structures. The traditional, dignified, and exalting lines are vanishing, being replaced by designs of irregular shape and spectacular buildings. Most significantly, the cross is disappearing completely from the spires of modern Christian houses of worship, frequently being lowered to ground level.

In recent weeks, one striking instance of this came to my personal attention. To me, it seemed as if God himself were directing an answer for all of us to heed. Having sold the property on which its church was located, the congregation of the South Miami Lutheran Church in Florida found it necessary to construct a new building. Calling in an architect for the purpose of drawing plans, members found and approved an attractively designed church, which seemed to answer all their needs. The plans included an eighty-foot steeple, pointing heavenward, but without any cross on its summit. While a few members took exception to this omission, the design was accepted and the church was built, with a cross placed low in the breezeway.

From local metropolitan papers I first learned that, to the surprise and delight of the congregation and all concerned, when the spire of the church was illuminated with floodlights during evening services, a perfectly formed cross was reflected by lighting from the imperfections of a connection joint of the spire. The phenomenon has attracted hundreds of

(Turn to next page)

Sunday School rooms of the First Lutheran Church, Baltimore, Maryland, showing sound conditioning combination ceiling of Acousti-Celotex Celotone* incombustible Fissured Mineral Fiber Tile and Acousti-Lux*† Translucent Panels. **Interior Designer:** H. Chambers Co. **Acousti-Celotex Contractor:** The Hampshire Corporation.

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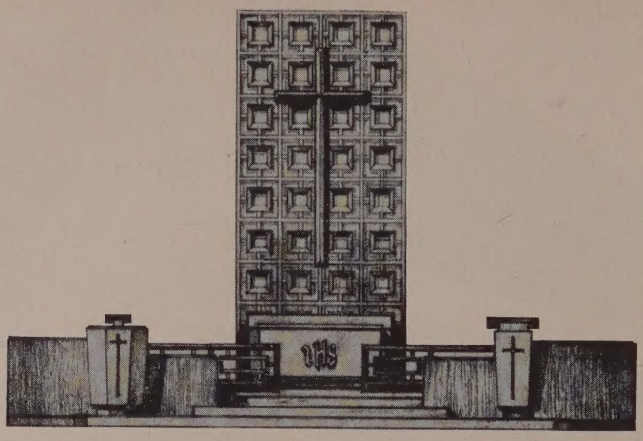

Winterich's

3700 Euclid Avenue Cleveland 15, Ohio

• Three Generations of Service to the Church •

Your inquiries, no matter how small or large, are cordially solicited.

Circle No. 6 on card insert

Surplusage

Profit sharing is not quite as modern as it sounds. In its Articles of Incorporation (1759) the Fund declared its determination "as soon as possible after all claims are met to distribute a SURPLUSAGE or part of it" among annuitants and widows and orphans.
This noble tradition has persisted in the life of the Presbyterian Ministers' Fund. It has become famous for its "surplusage" (dividends) distribution. On January 1, 1957 a new dividend scale was announced making the "share the wealth" program more appealing than ever.
Share the profits with the prophets! Send your name, address and date of birth at once and the facts that speak to your condition will quickly find their way to your door.

PRESBYTERIAN MINISTERS' FUND
Rittenhouse Square, Philadelphia 3, Pa.
ALEXANDER MACKIE, President
1717—Two hundred Forty Years—1957

Circle No. 7 on card insert

They Say

(Continued from page 4)

curiosity seekers, and frankly I am one of them. I was so impressed that I had a photographer supply me with pictures of the steeple by daylight and at night, showing the effect of illumination.

Believing that this incident is of far wider than local interest and that these happenings are worthy of consideration by members of any church contemplating construction, I am sending this note to you, together with the pictures enclosed, for your use in any way you see fit.)

BUSINESS REPLY CARDS

Dear Sir:

I notice with some disappointment that you have joined the ranks of the other publications in printing a business reply card for the use of your readers in getting information from advertisers through your office.

We know that our one feeble voice in opposition to this will have little value but we do not like to see your publication join with others in confusing our advertising program.

Previously, we have been able to evaluate the effectiveness of our advertisements both copy wise and size wise, but this of course is entirely a thing of the past.

We predict that those people interested in purchasing church furniture will mark, as they have in other publications, the numbers of all church furniture manufacturers regardless of the effectiveness of the advertising effort.

Eventually, it would seem to me that all of us would probably do just as well by placing small cards in the publications instead of representative advertisements since the inquiries should be on a par basis.

On that basis, we would spend more money on our secondary mail which would be sent to the client after the inquiry has been received.

I know that there is little that you can do to stop this new trend but it does seem to me very poor from the standpoint of publishing procedure.

E. W. Tuhtar
Ossit Church Furniture Co. Inc.

PERHAPS OUR READERS CAN HELP

Dear Sir:

As a student at Concordia College, I am doing research on religious art in contemporary Lutheran churches. I would like information in this field.

Any material, information, pamphlets or bibliographies on forms and qualities of art existing in contemporary Lutheran churches would be greatly appreciated.

Wanda Rinnan
Box 480, Concordia College
Moorehead, Minnesota

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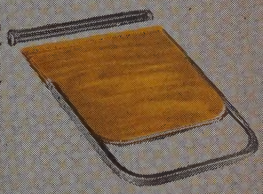

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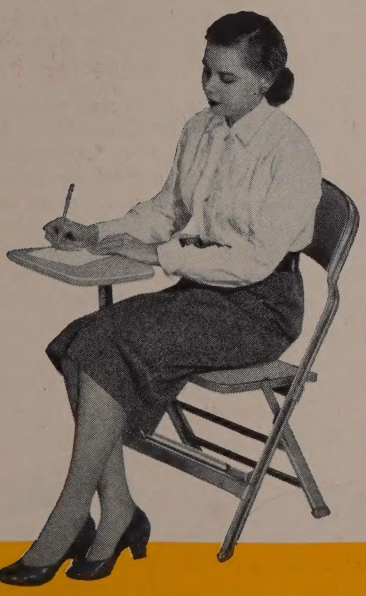
With complete confidence in the inherent quality of *Clarin* chairs, we take pride in issuing an unrivalled *ten year guarantee*—a guarantee date is stamped in one leg of each chair . . . a tangible sign that you have purchased the best.



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EXCLUSIVE, TENSION-LOCKED FEET

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CLARIN Folding Tablet Arm Chairs are ideal for adults or older children. Available with either right or left hand tablet arms, they fold completely within a 3" depth. 50 Tablet Arm chairs store in less than 19 sq. ft. . . . may also be used with tablet arm folded down. Write for complete information on CLARIN folding chairs for your church or school.

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Circle No. 8 on card insert

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PROBABLY you have known pastors who have taken unpromising parishes and in a short time have revitalized the seemingly careless and indolent congregation. They pay off the old debts, beautify the church with new windows—new pews—or new lighting; perhaps start a building campaign for a new church or parsonage.

Inquiry will probably show the wonder-working pastor has a good helper in the form of a Parish Paper, which has worked to unite the members of the congregation into a real brotherhood. More, it has brought back members who have drifted away. It is able to clarify the aims of the pastor, lists the needs of the church, and cheers the workers on to attain the goals set for them.

This Parish Paper is not the "homemade" Parish announcement which is turned out from time to time by some member of the church on a duplicating device of one kind or another. This message, blurred and in parts illegible, is hardly the messenger to send out as the representative of the church.

The time required for preparing the copy for The National Religious Press to print it in a manner worthy of the prestige of the church is far less than is required to run announcements on a duplicator. The finished product of the duplicator or of the small-town printer is not to be compared to the masterly work of The National Religious Press.

The forces of anti-religion are stronger than at any time since the dawn of Christianity. Newspapers, the motion pictures and modern literature are subjecting the children of today to a barrage stronger than their parents and grandparents experienced in a lifetime. To counteract these influences, what better defense can you find than the local Church Paper that goes into the home, to be read and kept long after the newspaper and light magazines have been thrown away? In the Church Paper the eternal truths can be repeated again and again.

For samples, prices and full particulars regarding our service and the helpful sixteen-page illustrated Parish Manual containing detailed explanation of publishing procedure, fill out and mail the coupon.

DO it NOW. No obligation, of course.

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Circle No. 9 on card insert

CHURCH MANAGEMENT
THE PROFESSIONAL JOURNAL OF THE CHURCHES

Church School: Educational or Social?

Yes, we are still harping on the subject. We are doing so because we think it may be the most serious question before our Protestant churches at the present time. One does not have to be an educational expert to appreciate that the future of our faith depends upon instruction in the principles of the faith. Protestantism, as a whole, directs its training energies into the so-called Sunday schools. Wesley Shrader calls the hour of the Sunday school the most wasted hour of the week. Many of us do not agree with him, but we do know that the present Sunday church school is a pretty light bridge over which to carry the burdens of the Christian faith.

An article appearing in this issue of *Church Management* states that the average child spends but three and one-half days of his life in Sunday school. The reasoning of this is that there is usually only a half hour of religious instruction and most children leave the school at the end of the junior year. This is indeed a slender base upon which to build a Christian life. The statement above is, of course, too broad a generalization. The author has not recognized the vacation Bible schools, the summer camps, the weekday activities, and other extra-curricular activities of an active church. Let us give ourselves all of the credit we can. But our consciences still are pained.

It seems to this writer that there are three directions toward which to move to improve the situation.

First, there is the possibility of extending parochial schools or church controlled public schools. We cannot help but notice the persistence of the Roman Catholics, Seventh-day Adventists, and Lutherans in maintaining their day schools. The argument is made that the American way of life is the way of public education. If true, we find ourselves in a dark alley with no outlet.

Next, there is the possibility of extending weekday classes. The Supreme Court of the United States has ruled that the school building shall not be used for sectarian classes. However, it is still legal for pupils to be dismissed for religious classes in the church buildings. One class period a week in such a program would better than double the religious instruction our children now receive.

The third method is to increase the Sunday time used for education in our own churches. It is possible, we feel, to increase the Sunday time and improve the quality of work. Now, most churches give an hour to the church school. Half of this hour is spent in a so-called worship period which may be an improvement upon the old days with its general assembly—but not much at that. Could not this worship period be reduced to fifteen minutes? This would give fifteen minutes more for instruction. Next, add fifteen minutes to the session, making the total time of the school one hour plus fifteen minutes. Fifteen minutes of this is to be taken for departmental worship. Next, divide the hour left into two periods of thirty minutes each. If desired, reduce them to twenty-five minutes with an exercise period of ten minutes between the two sessions.

I appreciate that this is somewhat of a throwback to the extended session school of a generation ago. At one time we thought that the extended school with its three sessions might be the answer. One of the resistances to it was the fact that teachers were denied the privilege of attending worship. This new suggestion gets a brief worship service and two class periods without competing with the worship service.

Some churches may prefer to have each class period present its own text. On the same Sunday one course might offer a study in the Bible; the second course, one in Christian living, or church history, or doctrine, or some other subject. A change in subject matter might defeat the monotony of a one subject course.

It is still possible to get more time during the week. But public schools are putting pressure on the children. More and more social activities are centering in public school groups. Really the present need is not for more social activities in your church. That is incidental. The real problem is to get the basic facts of religious experience and practice into the hearts and minds of the youth of our churches.

The Great W. J. B.

A recent visit to Lincoln, Nebraska, awakened memories of one of our great and historic Americans, William Jennings Bryan. I do not know if W. J. B. was a native of Lincoln, but his career is intimately tied up in that community. He was an effective small city lawyer, a devout and orthodox Christian, and a champion of democracy.

His rise from a local figure to the national scene came in a most dramatic period in the National Democratic Convention of 1896. Industry was beginning to thrive in our land. The Republican party under the leadership of Mark Hanna was already recognized as the sponsor of the new capitalism. The Democratic party was seeking the votes of labor. Mr. Bryan's "Crown of Thorns" address in the convention sparked the

Our Cover

The McLean Baptist Church
McLean, Virginia

McLeod and Ferrara, Architects

When the article "The Use of Color in Church Architecture" (see page 27) was submitted to us we liked one of the photographs which accompanied the material so much that we decided to use it on our May cover.
This, together with the pictures accompanying the article, are published through the courtesy of the National Paint, Varnish and Lacquer Association.

party platform and raised him to the national plane overnight. He became the nominee for President.

It was a great address—a great oration. There are some who say that it will live among the great orations of history. It has been compared with the words of Demosthenes of Greece and the fiery appeal of Patrick Henry in the Virginia assembly.

Transmission of publicity in Bryan's day was through telegrams and newspapers, but soon every home in the land knew of this silver-tongued orator of the Platte. Here is the best remembered passage:

> **They shall not press a crown of thorns upon the brow of labor or crucify mankind upon a cross of gold.**

I was a mere lad at the time, but Bryan became my idol. My father was a staunch Republican and displayed a picture of William McKinley, a fellow Methodist, in the living room window. I broke from parental control and displayed Bryan from the window of my bedroom.

A few weeks after the convention I gathered with others at the Erie railway station in Cuba, New York, to see and hear the new commoner as he spoke from the back platform of the train. I was able to grasp his hand and my cup of joy was full.

Mr. Bryan was thrice the Democratic candidate for President and was defeated each time. Some years later he accepted the post of Secretary of State in the first administration of Woodrow Wilson. In this office he served with emotional zeal in his efforts for international peace, but he left the office with a rather unimposing record.

At one time he was nominated for the moderatorship of the Presbyterian Church of the United States of America. Here he was also defeated. He confided to a friend of mine that he suffered more from the defeat by his fellow churchmen than he did from the loss of the Presidency.

I had occasion to see Mr. Bryan and to meet him personally several times during his latter years. I was in the galleries of the National Democratic Convention in New York in 1924 when he was booed from the platform and not permitted to speak. Sitting gleefully with the Tammany Hall delegation which controlled the situation was Franklin Delano Roosevelt.

A little later Mr. Bryan came to my office in New York to bring a book manuscript which he wished me to read for possible publication. At that time I was one of the editors of the George H. Doran Company. This manuscript dealt with the magic number seven in Bible interpretation. I took the usual procedure and had it read, but no advisor favored its publication. I was forced to mail it to him with that decision. Within a few days I had a note from him which stated:

> **I really had expected this decision. But how wonderful it would have been if this volume had had the answer.**

Again, while I was with the same publishing company, I represented my publisher at the annual meeting of the American Tract Society. I was seated next to the speaker, William Jennings Bryan. He appeared drowsy and a very poor conversationalist. I did not get clearly some of the things he said. His whole attitude was one of distinterest. After the meal he was introduced. As he rose to his feet his entire nature changed. The old flash came back to his eyes. His shoulders were erect. For an hour he held the group spellbound with his appeal for religious loyalty. The address over, again he slumped into his chair.

He was near the great decline. He was still to become the prosecutor at the great Scopes heresy trial in Tennessee. The defense lawyer was the then famous Clarence Darrow. Bryan was old and flabby. Darrow was past his prime but still strong, keen, and brutal. Ably seconded by H. L. Mencken, he opened a vicious assault on the prosecutor which severely wounded him—wounds from which he never recovered. Fame had left him. His influence in statesmanship had declined until he was ignored in party counsels.

During the strenuous campaign of 1956 there seemed to be a revival of interest in this party leader. At the Democratic convention speaker after speaker placed him in the glorious company of Jefferson, Jackson, Cleveland, and Roosevelt. I wondered then if these staunch party men had been present that night in Madison Square Garden when, as a former standard bearer of the party, he asked the privilege of the floor, the night when instead of an entrance punctuated with applause he was driven from the platform by the scornful cries of those who since have lauded his efforts.

Boys will be boys, but Cushion-Eze pews can take a beating without showing it . . . Naugahyde is scuff resistant

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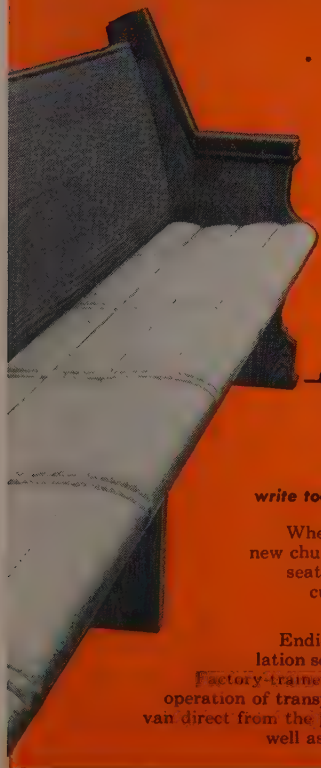

. . . and here's comfort for your present pew, too . . . *just*

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Circle No. 10 on card insert

Butler church building in Magnolia, Illinois. Distinctively beautiful, yet modest in cost.

Church interior in Midland, Michigan. Note how the angle of the steel beams form a natural peak.

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Circle No. 11 on card insert

What Makes Preaching **Interesting?**

Norman Victor Hope

The deepest source of interest in the sermon is in the fact that the preacher has a message which has gripped his own soul—which has made him a new man in Christ Jesus, and whose transforming power he must needs proclaim to all who would listen.

Dr. Robert J. McCracken of the Riverside Church of New York City in his recent book, *The Making of the Sermon,* says this:

> When James Black set about the task of preparing the Warrack Lectures on preaching, he conferred with lay folk, his intention being to secure their views as to what made an effective sermon. They were unanimous in affirming that what they valued most was not dramatic power, not brilliance of thought and language, not logical argument, not passion, not eloquence, but *interest.* In their judgment the best preacher was the man who could engage and hold the mind with some truth that had a bearing on life, and could treat it in a lively and gripping fashion. (pp. 93-94)

There can be little doubt that in this high evaluation which they place upon interest in sermons, laymen in the United States are at one with their counterparts in Scotland, where of course James Black exercised his long and fruitful ministry. Perhaps Christopher Morley expresses this point of view in a negative way when he says, in a well-known verse:

> Even in church, where tedium is prolific,
> I hail thee first, Episcopalian bore,
> Who else can act as social soporific,
> And, without snoring, teach the rest to snore?

The only qualification that should be made in Mr. Morley's rhyme is this, that the tedium of which he complains is no monopoly of the Episcopalians, or of any particular denomination. All preachers, Episcopalian and otherwise, have to face this important problem of how to make their sermons interesting.

Since, then, it would appear that dullness is the sin against the Holy Ghost in preaching, how is it to be overcome? How is pulpit interest to be created and sustained? What makes sermons interesting?

Clear Expression and Logical Argument

To begin with, one source of interest in sermons is clear expression and logical argument. If a sermon is unclear and cloudy in its language it will quickly lose the interest of its hearers who will walk out on the preacher mentally, if not physically. The same will be true if the sermon is not logically reasoned and developed, if the sequence of its thought is not plain and even obvious. Some preachers seek to insure clarity in the development and organization of their sermons by dividing them into 'heads' or 'points'—two or three or even four in number. For example, Alexander Maclaren, the great English Baptist preacher of the latter half of the nineteenth century, was so fond of dividing his sermons into three 'heads' that it was jocularly said of him that he 'fed his flock with a three-pronged fork'. There is undoubtedly much to be said for this method of sermon construction and organization, and Maclaren is only one of many famous preachers who have employed it. But whether this particular method is used or not, logical sequence in the development of sermons is highly important in creating and sustaining interest. Hence preachers must school themselves to undergo that self-discipline in thinking and in using words which is necessary to clarity of expression and to orderly sequence in exposition.

Apt Illustrations

Secondly, sermonic interest is greatly helped by the use of apt illustrations,

Dr. Hope has served as professor of Church History since 1946 at Princeton Seminary, after serving as professor of Systematic Theology at New Brunswick Seminary. He is the author of **One Christ, One World, One Church.**

which have been described as windows let into a speaker's argument in order to make it vivid and forceful. Illustrations—assuming, of course, that they really illustrate—tend to make more clear points which require such further clarification; they also tend to keep the hearer's interest by providing a break in a closely-reasoned argument. From the Gospel records it is abundantly plain that Jesus Christ, the master teacher and preacher, knew the value of apt and pointed illustrations in maintaining the interest of his hearers, who of course did not in any sense constitute a captive audience, but could walk out on him at any time. His recorded teaching abounds in such illustrations. In fact, the late Arthur J. Gossip, the famous Scottish preacher, in his Warrack Lectures on preaching, quotes a friend of his who once remarked to him that "when you come to think of it, little of Jesus' teaching has survived except the illustrations" (*In Christ's Stead,* p. 232).

Where is the preacher to find his illustrations? Some preachers have recourse to books of 'canned' illustrations, of which several have been published. But undoubtedly it is much more satisfactory to collect one's own. This can be done by assiduous reading and keen observation, and by the cultivation of what may be called the homiletic mind, i.e., the mind that recognizes a possible illustration, pounces on it, and carefully files it away for appropriate sermonic use. Some ministers, like Clarence E. Macartney and Robert J. McCracken, get many of their illustrations from biography. Other preachers find illustrations in novels; Frank W. Boreham seems to derive many of his seemingly inexhaustible store of illustrations from this source. Still others draw illustrations from their personal experiences: for example, Leslie D. Weatherhead seems to get quite a number of illustrative examples from his vast and varied experience as a personal counsellor, though of course he always receives permission from the persons involved and takes care to avoid causing them any embarrassment. But the truth is that almost any kind of worth-while reading or experience will yield its harvest of illustrations to the alert and perceptive preacher. And when they are worked into his sermons at appropriate places, they will make his preaching more interesting and effective.

Free Delivery

Thirdly, a sermon will tend to be more interesting if it is delivered freely, without any manuscript to read from. The late John Daniel Jones, for many years minister of the Richmond Hill Congregational Church of Bournemouth, England, was one of the most famous and influential preachers in the English-speaking world of his day. At one time he was called to the Fifth Avenue Presbyterian Church of New York City. He was a master of the read sermon. But even he had to admit that, as he put it, "if a man can dispense with manuscript and look the people in the face, that is the most effective style of preaching" (Three Score Years and Ten", p. 27). The fact is that a manuscript is a non-conducting medium, which tends to interpose a barrier between the speaker and his audience. A *read* sermon is apt to be a *dead* sermon. That a few masters of the art of reading their sermons—like J. D. Jones and Henry Sloane Coffin—can in large measure succeed in overcoming this handicap in no way contradicts the fact that the preacher who can preach without manuscript has an eye contact with his hearers which lends his preaching an enhanced interest and effectiveness.

Some ministers have contended that, though they freely admit that it is highly desirable to dispense with manuscript, they are unable to master this art of preaching without notes. But all experience goes to prove that, at any rate in nine cases out of ten, this is simply not so. Let the preacher work out his sermon in clear-cut orderly fashion; let him go over his manuscript several times till he knows the main thread of its argument thoroughly, and then he can have enough confidence to deliver his sermon without recourse to the manuscript. Of course the actual words which he will use in preaching will not be the same as those written down in the manuscript; but they will express adequately what he has to say. And his preaching will certainly gain in interest and effectiveness thereby.

Possessed by the Gospel

Finally, the deepest source of interest in sermons is to be found in the fact that the preacher has a message which has gripped his own soul, which has made him a new man in Christ Jesus, and whose transforming power he must needs proclaim to all who will listen. One of the most fruitful and memorable ministries in the long history of the Christian church was that of Charles Haddon Spurgeon at the Metropolitan Baptist Tabernacle in London. For thirty years crowds of around 10,000 worshippers waited on his ministry week after week! The ramifications of that ministry reached out almost to the ends of the earth. Some years ago George Jackson, the eminent Methodist preacher, wrote an article in which he sought to analyse the secret of Spurgeon's pulpit power and effectiveness. After speaking about Spurgeon's matchless voice, his royal power of speech, and his rich and sunny humanity, Jackson said this:

> **Spurgeon kept to the end what preachers so often lose—his sense of the wonder and greatness of the Christian Gospel. To him the Gospel was simply the most wonderful thing in the world; and every time he stood up to preach, the wonder of it all seemed born anew within him!** (*A Parson's Log,* p. 134).

A preacher like that will, without doubt, always be interesting to his audience.

Transforming a Theater for Worship

Pictured below is the Zion Auditorium, Zion, Illinois, which can be changed from a theater into a place of worship in a very few minutes. The rail, communion table, pulpit and lectern are made of tawny walnut formica. This flexibility was made necessary because the auditorium is the scene of the Zion Passion Play and also the home of The Christian Catholic Church of Zion. Congregations which find themselves without a building and so must use theaters and auditoriums temporarily may find this method of transformation of real value.

Churchmen and Architects Meet

A report by the editor of Church Management *on the joint meeting of the Church Architectural Guild and the Department of Church Building of the National Council of Churches —held recently in St. Louis.*

William H. Leach

For three days, February 26, 27, and 28, 1957, a most distinctive gathering of architects and churchmen was held in the Chase Hotel, St. Louis. It was the eighteenth gathering of the annual National Joint Conference sponsored by the Church Architectural Guild of America and the Department of Church Building, The National Council of Churches of Christ in the United States of America.

As one who has been in close contact with this movement from its birth to the present time, I can verify the news reports that this meeting surpassed those of earlier years in attendance, in the number of entries in the architectural competition, in number of commercial exhibits, and in the quality of the program.

The Church Architectural Guild of America is composed of architects who specialize in the designing of churches. The Bureau of Church Building brings together representatives of the denominations affiliated with the National Council. The purpose of the bureau is to see that churches are kept informed on building trends. The bureau supplies the denominational agencies with this information. For all purposes the bureau is the official distributing center for church building information. The chief of the bureau is an executive secretary. At the time this is written a successor has not been found to take that office which has been directed by John R. Scotford since the resignation of C. Harry Atkinson who is now serving as editor of *Protestant Church*.

The two organizations hold separate business sessions during the annual convention but unite in the program part. The programs deal not alone with architectural design but with closely related subjects such as fund raising, choir placement, the changing city, contractual obligations in church building, and similar subjects.

More than one thousand persons attended the St. Louis convention—twice as many as had participated in any of the earlier meetings. St. Louis had been well prepared and gave every cooperation. The Metropolitan Church Federation of St. Louis entered wholeheartedly into the plans and sponsored sections of the program devised, in particular, for the local clergy. In addition, its Commission on Religion and the Arts held a simultaneous exhibit which was enjoyed by many of the participants.

The moving spirit in the local preparation was a St. Louis architect, P. John Hoener, who evidently is as highly respected by the Protestant agencies of St. Louis as he is in the Architectural Guild.

Two addresses which may well be termed the keynote addresses of the convention were given by minister-editor C. Harry Atkinson and architect Arland A. Dirlam of Boston. Dr. Atkinson took the topic "What the Churchmen Expect in the Modern Church Edifice." Mr. Dirlam replied with "The Architect Meets the Challenge." These are published elsewhere in this issue. Together they give a good picture of the meeting.

The main purposes of the convention are to encourage good church building and to show just what good church building implies. These are presented in discussions, round tables, and, very effectively, in the exhibits of the architects which give a splendid presentation of what church architects are actually producing today. Awards are made in the various classifications.

Where the judges decided that, in

First prize in the small church category was given for St. Elizabeth's Episcopal Church, Burien, Washington, Durham, Anderson and Freed, architects. Holding the display below is Dr. Walter A. Taylor, director of research and education, American Institute of Architects.

A display of the Claremont Community Church, Claremont, California; Theodore Criley, Jr., architect.

some classifications, no presentations were worthy of the awards, the spaces for award winners were left vacant. In addition to awards for architects, there was a special classification for students of architecture. An encouraging sign was that the number of student exhibits was higher than in other years. It was felt this indicated that students are seriously considering this field.

The awards made at the convention follow:

CLASS I: Churches over 300 Seating Capacity

First Prize: No Award

Second Prize: No Award

Third Prize: No Award

Honorable Mentions:

First Congregational Church, Palo Alto, California

Bolton White and Jack Hermann, Architects

75 Castle Street, San Francisco 11, California

Claremont Community Church, Claremont, California

Theodore Criley, Jr., Architect
P. O. Box 350, Claremont, California

CLASS II: Churches under 300 Seating Capacity

First Prize:

St. Elizabeth's Episcopal Church, Burien, Washington

Durham, Anderson and Freed, Architects

1100 Denny Way, Seattle 9, Washington

Second Prize:

Gretna Methodist Church, Gretna, Louisiana

Lawrence, Saunders and Calongue, Architects

1114 C. S. Carrollton Avenue, New Orleans, Louisiana

Third Prize: No Award

Honorable Mentions:

East Shore Unitarian Church, Bellevue, Washington

Bassetti and Morse, Architects
1602 Tower Building, Seattle 1, Washington

Prince of Peace Lutheran Church, Austin, Texas

Eugene Wukasch, Architect
P. O. Box 7788, University Station, Austin 12, Texas

Chapel of the Holy Cross, Sedona, Arizona

Anshen and Allen, Architects
461 Bush Street, San Francisco, California

CLASS III: Additions and Alterations

First Prize: No Award

Second Prize: No Award

Third Prize:

The First Presbyterian Church, Burlingame, California

Alfred W. Johnson, Architect
William Sargeant, Associate
165 Jessie Street, San Francisco 5, California

Honorable Mentions:

Religious Educational Building, Neighborhood Church, Pasadena, California

Smith and Williams, Architects
204 South Los Robles, Pasadena, California

Remodeled Sanctuary, Methodist Church, Memphis, Tennessee

George Awsumb and Sons, Architects
826 Falls Building, Memphis, Tennessee

St. James Presbyterian Church, Bellingham, Washington

Durham, Anderson and Freed, Architects
1100 Denny Way, Seattle 9, Washington

Fifteenth Street Presbyterian Church, Washington, D. C.

John D. Sulton and Joseph E. Cabaniss, Architects
114 Division Avenue, N. E., Washington, D. C.

CLASS IV: A Hypothetical Church and Sunday School

First Prize: No Award

Second Prize: No Award

Third Prize: No Award

Honorable Mention:

Tepee Congregational Church

Crozier and Sirene, Architects
88 Purchase Street, Rye, New York

Dr. William Kincaid Newman, left, won the Elbert M. Conover award for making an outstanding contribution to better ecclesiastical design. Dr. Newman is a lawyer, lecturer, and church building executive, as secretary of the Congregational-Christian church building department, and as chairman of the department of church building of the National Council of Churches.
Harold E. Wagoner, right, of Philadelphia, president of the Church Architectural Guild.

STUDENT ARCHITECTURAL AWARDS

Designs were submitted by architectural students at the University of Illinois, Champaign-Urbana, who were assigned classroom projects. The jury did not set up categories for submission in advance. The designs fell naturally into categories which are listed below with names of winners.

Roman Catholic Altar

First Prize: David Albright

Second Prize: Jim Navsmith

Third Prize: Michael T. Suzuki

Honorable Mentions: C. DeWolff, Barbara Standard

Design for a Church

First Prize: Stanley Judson Routh

Church Community Center

First Prize: Marvin Bamburg

Thesis (entitled *Baptist Student Center*)

High Commendation: Stanley Judson Routh

A general appraisal of the exhibits would reveal that while the trend toward the contemporary is still evident, the quality of the contemporary is improving. Chairman of the judging jury, Albert C. Woodroff, Greensboro, North Carolina, says:

> **American architects are getting the feel of this new idiom. Their designs show a better relationship between modern living and the fact that a church is planned for worship—that it is a house of God. . . They are also mindful of the proper use of space. They are concerned not only with the worship area, but with assuring efficiency and warmth in the section allotted for religious education.**

It is but fair to point out that none of the churches exhibited go the length of either the First Christian Church of Oklahoma City or the First Presbyterian Church in Stamford, Connecticut. Dr. Atkinson, asked to comment on these, said that he preferred to leave them to the verdict of history.

The educational part of the building is receiving more and more attention. A larger percentage of "complete churches," including educational and social rooms, made up the exhibits this year. Evidently architects are learning that the local church is to serve the entire family.

An interesting feature in the convention for the past three meetings has been the giving of the Conover award to a non-architect in recognition of his services to church building and architecture. This year the award went to Dr. William Kincaid Newman, a lawyer who for some years has been serving as the secretary of the Church Building Department of the Board of Home Missions, Congregational and Christian Churches.

Workshop chairmen at the joint conference, from left to right: Howard F. Allender, architect, St. Petersburg, Florida; Curtis R. Schumacker, New York, director of the Congregational-Christian Board of Home Missions; S. Turner Ritenour, overall workshop chairman, from the Board of Christian Education of the Presbyterian, U. S. A., Church; Edward S. Frey, director of the department of church architecture, United Lutheran Church, New York.

Dr. Conover, for whom the award was named, was for some years the secretary of the Church Building Bureau of the National Council of Churches. It is recognized that he, at the beginning of this important era of church building, made a great contribution to the construction of American churches. Dr. Conover, a Methodist clergyman, also served his own denomination before organizing the building bureau.

Before adjourning, the Church Architectural Guild elected Architect Harold E. Wagoner president for the next year, and selected Detroit, Michigan, as the host city. A date is being set for February, 1958.

In the hall of the commercial exhibits we found many of our *Church Management* friends. In the halls were the trade exhibits of more than fifty reliable suppliers of church equipment. Building materials, furniture, lighting, church school helps, and other items were on display.

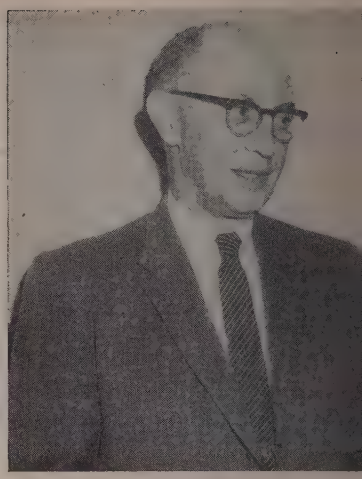
Among current or recent advertisers of ours we greeted representatives of The American Seating Company, Bemis Brothers Bag Company, Campaign Associates, Inc., Christian Board of Publication, Conn Organ Company, David C. Cook Publishing Foundation, Ellsworth Church Furniture Company, Garnett Church Furniture and Manufacturing Company, Holcomb and Hoke Manufacturing Company, Iron Fireman Manufacturing Company, R. A. Manning Company, M. P. Moeller, Inc., The Monroe Company, Novelty Lighting Corporation, E. R. Moore Company, Ossit Church Furniture Company, Studios of George L. Payne, Rolscreen Company, Schulmerich Carillons, Inc., Turney Wood Products, Unit Structures, Virco Manufacturing Corporation, Wicks Organ Company, Winterich's.

Yes, it was quite a reunion of *Church Management* boosters.

Second prize in the small church category was given for the Gretna Methodist Church, Gretna, Louisiana; Lawrence, Saunders and Calognue, architects. A. Hensel Fink of Philadelphia, a past president of the Guild, holds the display.

Challenge

What the Churchman Expects in the Modern Church



C. Harry Atkinson

In a recent address, R. Dean Goodwin of New York referred to the *perambulator* and the *moving van* as two meaningful symbols for our times. I suggest that we add one more—*the armchair*. These three symbols stand for human needs which, if met redemptively by the Christian church will bring about some overdue changes in her architecture.

The Perambulator

The perambulator symbolizes the sensational influx of children which continues to characterize our American scene. Every eight seconds heralds the arrival of a new baby. During the week we spend here in St. Louis upwards of 7,200 little children will come trooping up from the gates of life to join the ranks of the millions who now throng our public schools and threaten to overwhelm our church buildings. The religious nurture of these children and their young parents is big business, big in magnitude and still larger in the complexities and the possibilities which accompany it.

The perambulator bids fair to bring about a revolution in our Christian educational programs and teaching procedures. Our religious architecture is destined to—and in fact is now undergoing —an overhauling in the face of this challenging need for space and facilities with which adequately to care for the religious nurture of our millions of children and youth. The fact that during the past year we spent upwards of $773,000,000 for church buildings and half of that amount for Christian educational facilities unfortunately does not mean that we always get our money's worth in effective religious nurture. A recent article* in *Life* magazine entitled "The Most Wasted Hour in the Week" in which the author castigated the Sunday School has just enough truth in it to point up the need for some radical changes both in the methods we employ and in the church buildings we design for Christian education. With few exceptions, the current books on church architecture written for the man on the street are more concerned with architectural style than with space, equipment, and the proper learning environment with which to communicate meaningfully a vital religious faith to modern youth. Outward appearances and striking design rather than functional adequacy for creative religious teaching and worship are too much to the forefront. While there are no substitutes for good teachers and good pedagogical procedures, let us not underrate the importance of the environment in which learning takes place. I well remember the enthusiasm with which an Ohio superintendent of school described the desirable transformation effected in pupils and teaching procedures when one of his problem grade schools was moved into its new building. He hastened to assure me that it was no flash-in-the-pan response but a continuing experience.

I recently reviewed what I believe is the makings of a good book on church architecture. Yet it gives far more attention to what we might irreverently call "crocheting pulpit doilies" than it does to Christian education. While education is not the whole of the church's life and work, it certainly is not something to be flitted over superficially in this day and generation. A great deal has been done in recent years in church circles to relate the church's teaching ministry more intimately and more effectively to the needs of growing personalities. The changing patterns of modern life invite new procedures in Christian education, as they have invited them in all areas of human endeavor. The adjustments called for and which we expect to effect in our buildings are the price of progress and arise out of an earnest, disciplined search by our leaders for better ways of furthering the teaching ministry of the modern church. By a long process of trial and error we have arrived at some new ideas about teaching methods, grouping and grading children so as to provide the best possible learning situations. Larger learning groups but not fewer teachers per group, larger classrooms, greater freedom, more permissive teaching, a great variety of purposeful activities related to the curriculum and to the interest, latent skills, and learning capacities of the pupils, to name but a few, are some of the things we have a right to expect church leaders will be cognizant of and will provide for in their building plans. Far less value now attaches to the "sit and listen" type of teaching, and more emphasis is being placed on learning to live by living. The importance of the learning environment as a potent factor in predisposing pupils "to like the place" (meaning their experience in church) and to enter into its learning situations with joy and heightened interest—this is revolutionizing our idea about church classrooms. Many new learning tools such as

(Turn to page 60)

The keynoters at conference on held in St. Louis

*See article on page fifteen of the April issue of *Church Management* for other comment.

Dr. Atkinson is currently the editor of **Protestant Church**, after having served for a number of years as executive director of the Bureau of Church Building of the National Council. A native Canadian, he is a graduate of Acadia University, and Andover Newton Theological School. He is a member of the Church Architectural Guild.

How the Architect Meets the Challenge

Arland A. Dirlam

the national joint church architecture speak their minds.

The physical, mental and spiritual well-being of man provides the impetus from which all of our earthly achievements originate. The lack of any one of these seriously impairs the effectiveness of the others.

For years psychologists have stressed the importance of environment. They claim that the impact and influence of those things with which we surround ourselves —or are surrounded by—bears heavily upon our physical, mental, and spiritual development.

As church architects we are responsible for providing a most important segment of that environment. We design and direct the building of the physical church. The results of our handiwork rest long after us and influence succeeding generations.

However, as we recognize this responsibility our inner reaction must not be that of egoism but rather one of deep humility and of awareness that our contribution is not an end but merely a means.

Man does not need a *composition of stone or steel or brick or wood to find God.* Religion is—as it always has been —a family affair. Family prayers still precede liturgies. Christian education still finds its origin in the Christian home. Christian fellowship can be expressed in neighborliness as well as by attendance at the Ladies Aid.

Therefore as we assume the task of designing a church let us do it with a dedicated conviction that our mission is not primarily that of fashioning a monument but rather of providing an effective environment which will aid a particular group to express more easily their particular understanding of relationship with God and of doing his will than they could otherwise.

To accomplish this, I am convinced that the conscientious church architect must seek to cultivate within himself not only Christian virtues, but four cardinal characteristics—*churchmanship, competence, creativeness, and cooperation.*

Churchmanship

To me it is inconceivable that a man unsympathetic with and lacking in the understanding of churchmanship would dare take upon himself the responsibility of designing a place or worship. Unfortunately, such a situation does exist and in this booming period of church building it is increasing at an alarming rate. The dangers of these unecclesiastical designers have been two-fold. First—the majority of these structures, although sometimes unique in design, and imaginative in composition, have failed to capture and incorporate the salient requisites of the true church. Second—because of their unique character, they have been published occasionally in some building magazines and so have been exhibited as prototypes for unsuspecting building committees to copy.

The basic axiom of all architecture applies more particularly to the church than perhaps to any other type of structure; namely, *do not fit people to a building—fit the building to the people.*

If we are to construct a building for church people we must act and think and understand the desires and problems as one of them.

The development of churchmanship within the soul of the church architect must be deeper and broader than that of the typical layman. Obviously he must have a thorough understanding of the church of his own denomination. He must know the reason and significance of the order of service—the use of liturgy or the absence thereof and the reason therefor. He must understand the employment of symbols and other appointments for conveying a message that will aid the worshiper and his devotions. He must be grounded in the tenets and customs of the church or denomination of his own choosing. He must be fully conversant with the aims and program of that group. Then—but not until then—having fully prepared himself for the requirements of his own Church, he must with the most sympathetic understanding recognize and appreciate the variant theological, educational and other individual differences that exist in our Protestant churches. He must appreciate that these differences are just as valid to the groups of other denominations as the peculiarities of his own. Furthermore, he must endeavor to express in physical form these peculiar characteristics of individual denominations in the same sincere manner that he would if he were to design a church of his own faith. His architectural approach must be ecumenical and his resulting designs must reflect that thinking.

For years in the Church Architectural Guild, we have been endeavoring to establish a program whereby every theological seminary would include, if not a full course, at least a series of lectures on the appreciation of church architecture. Our reasoning for this has been based upon the fact that 80% of every graduating class within the next 5 years will be faced with

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Dr. Dirlam is a member of the American Institute of Architects, and a graduate of Tufts College. He received his masters degree in architecture from Harvard, and was given the Doctor of Humane Letters by Tufts. He has won a number of prizes in the church architectural field, including the first prize in the Religious Arts Exhibit for the Park Place Congregational Church, Pawtucket, Rhode Island.

some church alterations or church building program. At this time I would like to supplement that program by urgently recommending that every architect who contemplates work in the field of church architecture include in *his* training a course or at least a series of lectures at some theological seminary. This joint training, in my opinion, would serve to restore the architecture of the church to the place of prominence in the field of building that for centuries it has held.

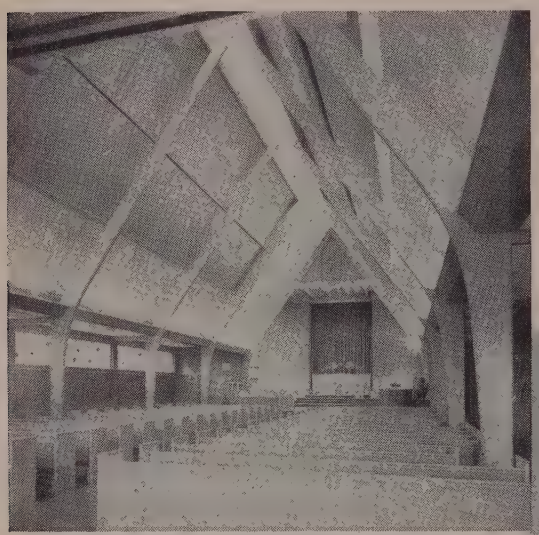
However, whether we have theologians listening to discussions of architecture or architects listening to lectures on theology, may I, in defense of the church architect, say that the development of churchmanship on the part of the architect depends upon the leadership of the clergy. Just as you turn to our profession for technical knowledge, we must look to you for training that transports us from the field of secularism to the higher call of church design. The invasion of the non-church architect into the church building field has not been due to the lack of available church architects but rather to the failure of some church leaders, both clergy and laymen, to recognize the special qualifications that are required.

Competence

The second cardinal characteristic is competence. No matter how tarnished or how glittering the halo of the individual architect may be, his hopes of fulfilling his responsibility of designing a church depends upon his competence. Architectural competence is measured by three very obvious standards—training, experience, and his standing in the professional field. By training, we refer to the educational background of the individual. In this country of equal opportunity architecture is one of the few professions that has not demanded a college diploma to qualify for a license. There are many individuals, particularly among our older men, who have served their apprenticeship in some office, have gleaned a background and experience to permit them to pass the rigid state examinations necessary to practice and have proved themselves as outstanding individuals. Their practical background has proved to be most beneficial. However, during the past two and a half decades, architectural education has undergone a most thorough revamping. It is now one of the most rigorous of all undergraduate courses. Most schools of architecture require a minimum of 5 years for a bachelor's degree. Advanced degrees vary with individual institutions. Architecture is a most comprehensive profession and the pretty picture that appears on the campaign brochure is only a small segment of the architect's contribution to the building program. History, theory of structure, knowledge of plan, awareness of material, site development, acoustics and an unlimited number of other elements all combine for the ability to paint that picture and to make an architect. We today have found that this is most efficiently accomplished through the process of a formal education. Therefore, were I a member of a church building committee, one of the first questions that I would ask of the architect would concern his educational background. Architectural schools, like theological seminaries, range from extreme conservatism to extreme liberalism. I would expect that my architect had been trained in some institution that recognized the full range of the architectural vocabulary and was not limited to an architectural expression based only upon one extreme or the other. Such a versatility is necessary if he is to be able to adjust himself to the church's program rather than to force the program of the church to conform to his architectural background.

Academic knowledge itself is not sufficient. The competent architect entrusted to design a church cannot be merely a good theorist; his theoretical concept must be backed by a basic practical experience. His ability must be judged by the fact that he has—not that he hopes to be able—to transfer the lines from a drawing board into the sturdy forms of an actual building. *The church, of all institutions, cannot afford to be an architectural guinea pig.*

(Turn to page 35)



Addition to All Saints Episcopal Church, Portland, Oregon. Architect: Stuart B. Mockford, Oregon City, Oregon. Contractor: Anfelt B. Hanson Company, Portland, Oregon.

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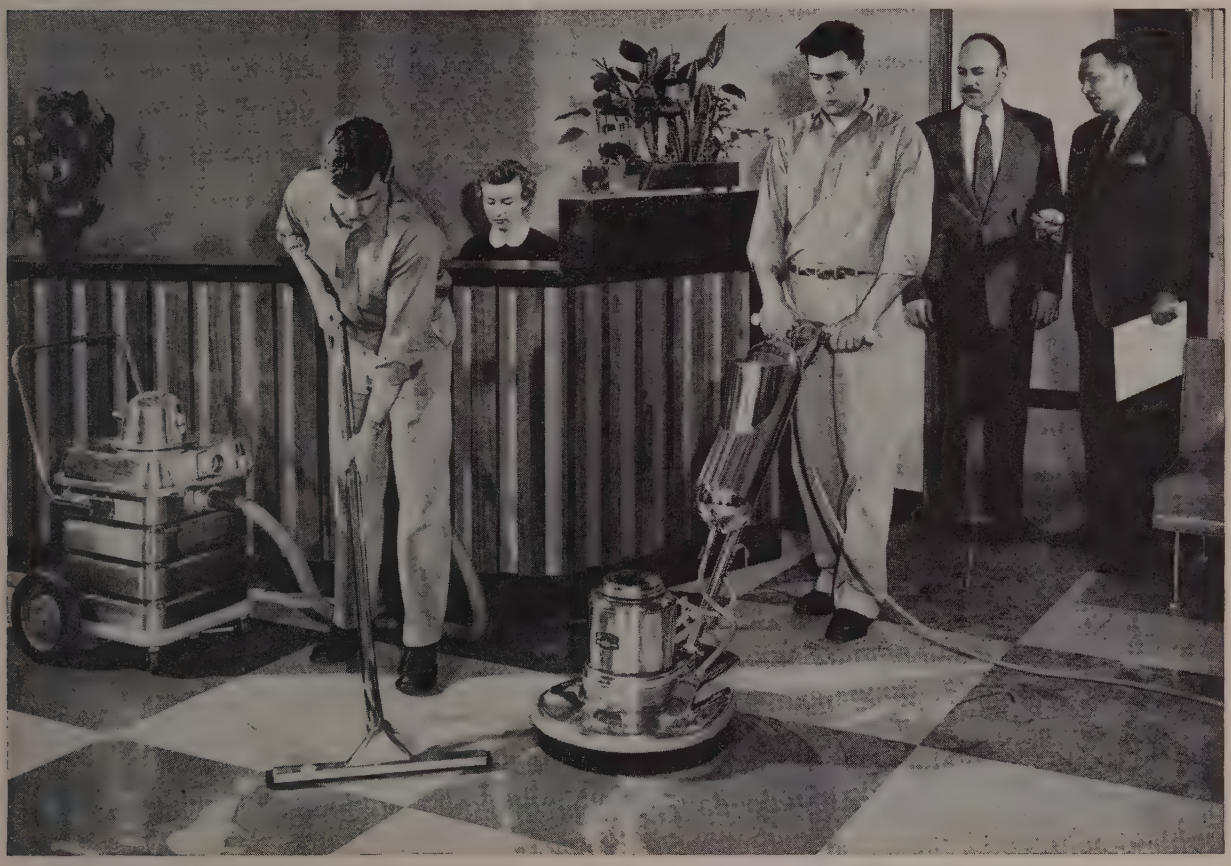

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Put the "See" in Sunday School

Vesta Victoria

How long do children go to Sunday School? Only 3 1/2 days of their lives, according to a recent religious survey made in Los Angeles, California, which notes this startling fact. Records show pupils attend on an average of 17 Sundays a year, receiving a half hour of instruction each time. The majority leave the church school at 12 or 13.

To combat these alarming attendance and drop-off figures more and more churches are following the direction taken by audio-visual teaching in the day school class-room, the business organization, the armed forces. They realize that with today's 17,000 motion picture theatres and over 5 million television sets the modern child has gone beyond the limitations of the reading and reciting stage. He is picture-minded.

According to a 6-year study by Dr. James K. Friedrich of Cathedral Films, Inc., who pioneered the first religious movie in America, and who is now conducting college seminars in audio-visual church teaching, the ideal way to teach children in the audio-visual program is a simple one—so simple that many churches do not realize its importance.

The secret lies, not in deleting the old, but in adding the new, through a 3-step teaching method. Following is the one he has found most effective:

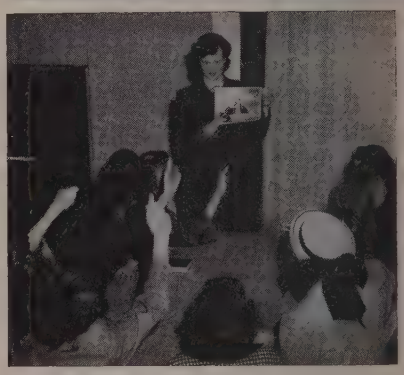
The Sunday before the film is to be shown all classes should be given an assignment to read the Bible passages which give a preview of what they will see the next Sunday. This creates anticipation and a receptive attitude towards the showing.

No preview of the film is necessary for the teacher, who sees it first with her pupils, taking her notes for the next Sunday as the film is shown. This is a great advantage when well-trained teachers are not available. It cuts turnover of those who have taught for a short time and feel they are either too busy or too inexperienced to continue their task.

The showing of the film itself proceeds as most Sunday schools use it now, as a real-life "Sunday School movie." Psychological tests have shown the 30-minute length most desirable, for that is the time in which the child needs to become immersed in the picture and to react emotionally to its content.

Next Sunday comes the discussion. With some religious films the teacher is provided with a film study guide which contains sample questions and summaries to refresh her mind on the film's salient points. She also asks questions from her notes taken the Sunday before.

Because the children have readily absorbed the physical backgrounds, living conditions and other historical data, sample questions from a discussion run to the "whys" rather than the



Top: James K. Friedrich, Lutheran clergyman who pioneered in film-making in the religious field.

Above: Dr. Friedrich started his first audio-visual teaching in a small play room in the back of his own home. Mrs. Friedrich is shown teaching one of the early classes.

Below: In less than a year the home was outgrown, and this barn became the "Sunday School Theatre." This in turn was outgrown within another year.

"whats". The child's spiritual reactions are tested in such questions as for example, a film on St. Paul's conversion. "Why did Julius send for Paul?" "Why was his advice not taken?" "Why did Saul decide to go to Damascus?" "Why do you think Saul was selected as a 'chosen vessel' for the service of God's kingdom?"

The third Sunday's 30-minute film quiz climaxes the cycle. This quiz may be conducted in various ways. It may be led by the teacher from her previous notes taken. Two or three people may conduct. Sometimes students themselves become quiz leaders. Point scoring is given for the most correct answers, adding to the interest.

Many churches who use this quiz report that its liveliness and speed delight the pupil. The leader walks up and down along the aisles, preferably using a microphone to question rapidly his "audience" at random, getting back speedy answers. The child becomes part of the "show." As one little girl said, "It's like daddy's '$64,000 Question' at home on television, only I can answer the questions."

In many cases children of 9 and 10 have remembered intricate details from films that have been run 4 weeks ago which correlate with the present quiz. Not only is great retention provided, but the spiritual meaning comes through clearly. One recording made of a typical Sunday school quiz brings the answer, "Paul would go on, no matter what was against him." Another voice breaks in excitedly, "I learned that too, and it made me know that the Lord's work is never finished, that it must always go on." These answers came from children ranging in age from 7 to 12.

With such a 3-step use of today's visual tools the church can certainly better help "the Lord's work to always go on." For it is indeed a way of moving ahead with the times. It is successfully overcoming the Sunday morning attempts by commercial agencies to devise and hold the attention of tomorrow's faithful adult church member—today's impressionable child.

The Authoress

Miss Victoria is a freelance writer, formerly a feature writer with the Philadelphia Evening Ledger. This is her first article for a religious publication.

Here are some suggestions for effective audio-visual presentation—growing out of the experience of James K. Friedrich, pioneer in the field and founder-president of Cathedral Films.

First Sunday pupils view the film.

The children's emotions show forcibly as they live with St. Paul's scene from his conversion.

The second Sunday's discussion brings intense concentration and interest to the faces of the children.

The third Sunday's quiz show is "as good as television." So said one child.

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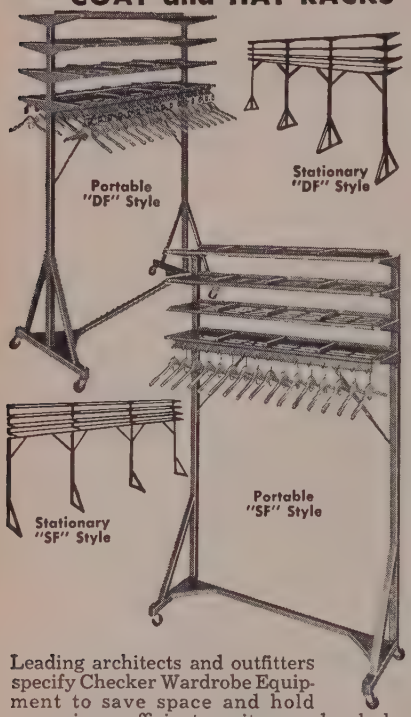

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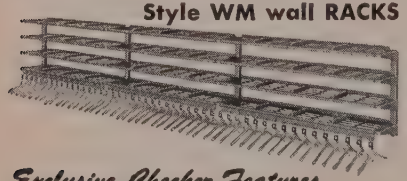

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Dear Bill

Dear Bill,

Many thanks for your letter of congratulation to Margaret for receiving the nation-wide award as Pastor's Wife of the Year. *I opened it and took it to her Sunday afternoon at Happyview Sanitorium. Evidently you and Louise didn't know she is there for a few months.*

Although you two are as close to us as anybody, I can't go into the details of her break. Will tell you sometimes, but prefer not to say in a letter. Briefly, however, she took the $500 which came with the award and got in a condition not suitable for a minister's wife. Since everybody knew about it we thought the best solution was to call it a nervous breakdown and put her in Happyview for a while. My mother is here taking care of the children.

The worst aspect is that Margaret shows no regret for what she did. Not that she plans any similar escapades in the future, even if she had the money, but she seems more at peace and contented than for many years.

As I look back on recent years I believe too much was expected of her. I was as guilty as the rest. When the Women's Society couldn't get a president six years ago she accepted the job under duress. She has been president ever since.

Because of her seminary training she was a logical choice for Sunday School Superintendent when old Mr. Jenkins retired from thirty-five years at the post. Also, her musical talent, too good to keep under cover, made it almost inevitable that she would become choir director. Because she is good with young people she became sponsor of the Sunday evening group when the regular couple doing it moved away.

Not that she minded. In fact, she actually liked church responsibility, or said she did. You may remember that our denominational magazine had a feature story on us last year called "Pastoral Partners".

O, yes, I forgot to mention that she taught the Junior High girls and ran the Girl Scout troop.

One problem, among others, is that she's started smoking at Happyview. I spoke to the doctor but he said he couldn't do anything about that. When I mentioned it to her she just laughed. I can foresee problems when she returns.

I don't think it best for you and Louise to visit her, at least not for the present. Will let you know when her condition will permit visitors.

Meanwhile, there's little you or anybody can do. Will tell you more the next time you're by,

As ever,
John

Graham Hodges

The Pastor's Wife

This department offers a forum for discussion of the social, family, and religious opportunities of the minister's wife. Correspondence invited.

EDITED BY MRS. JOYCE ENGEL

Pensions—The Middle East—Missions—Church Membership—Appointments—Anniversaries.

Religion in the British Isles

Albert D. Belden

SETTING THE CONGREGATIONAL HOUSE IN ORDER

It is an ill wind that blows nobody good" and one of the results of the chronic monetary inflation Britain is suffering is that it has made painfully acute the problems of old age and retirement both in the church and outside it. A group of influential congregational laymen recently published the following declaration:

> We, the undersigned, members and supporters of Congregational churches, having considered the *Report on the Stipends of Congregational Ministers* drawn up by the Economic Research Council, are constrained to bring to the attention of our fellow Congregationalists the alarming and deplorable situation of our ministry as revealed in this report.
>
> We must recognize a 'state of emergency' as existing for our churches. We cannot expect the best from our ministry where it is burdened and crippled by unreasonable poverty; we cannot hope to recruit to the ministry young men of first class gifts when the financial prospects for a minister and his dependents, both during his ministry and on his retirement, are so inadequate and lamentable; we cannot continue as churches founded in freedom to play our vital and indispensable part in the life of the community while we fail to support our ministry.
>
> We beg all Congregationalists, and particularly those who read this report, first to consider carefully whether their own minister is receiving a stipend genuinely adequate to his needs, and if he is not, immediately to take the appropriate initiative in their church meetings, and second to make strenuous efforts promptly and continuously through the Home Churches Fund to aid ministers whose churches cannot adequately support them and to provide reasonable pensions for retired ministers and their widows.

This is partly the fruit of a widespread agitation in the denomination that has been spreading for a year or more. A sincere attempt is being made by the officials and the Superannuation Committee to meet the situation. This will come nearer to fruition at the forthcoming Jubilee Council Meeting to be held this month at Bournemouth in the famous Richmond Hill Congregational Church.

There a new pension scheme will be vigorously discussed. One delightfully refreshing impetus has been given to a solution of the problem by a generous gift of shares valued at £9,500, from one of the signatories of the declaration.

In acknowledging this gift in the press the secretary of the Union wrote:

> The receipt of this gift makes one realize that there are still men and women among us whose affairs life has prospered who could make a substantial contribution to the Maintenance of the Ministry Fund in the same way. The burden of taxation makes it difficult for some to contribute very much out of income, but a gift of capital might well be more possible. It would be splendid if this first gift were followed by others of the same kind, and if they were made at this juncture they would be an inspiration.

THE NEW SECRETARY

The Rev. Howard Spencer Stanley, M.A. (Edin.), who recently succeeded Dr. Sidney M. Berry in the secretaryship of the Congregational Union of England and Wales has taken office at one of the most difficult, and yet one of the most promising, periods in the history of Independency. He is a man of vision and of vigor and has a capacity for leadership which has already made a strong mark on the affairs of the Union. His task is a heavy one but he has the gift of resilience and a delightful and ready humor that promises good lubrication—a saving factor so often when strong action is required. He had served a good apprenticeship for his present responsibilities as secretary and moderator for the Lancashire province since 1945. As a forceful preacher, of ready, direct and lucid speech, he has lately proved a great favorite in British broadcasting.

METHODIST MEMBERSHIP

Membership of the Methodist Church in Great Britain declined by 1,877 during 1956. This was despite an average weekly intake of new members of 500. The total at the end of 1956 was 742,444. "1956 was the second successive year in which there was a slight fall," states the Methodist Press Service, commenting on the figures, "but it was only the third loss recorded since 1948. Up to then decreases had been regularly reported for several years but the downward trend was arrested and, despite 1956 disappointments, the total is higher than nine years ago. The most perturbing feature is a drop of 2,350 in the number of new members. Though none of the districts return sensational fluctuations, the biggest losses were in the northern areas, and the largest gains, generally speaking, were in the south. This pattern is fairly constant. All the Welsh districts showed losses."

MISSIONARY RECORD

Nearly 4 million pounds was given in Britain last year for overseas missions—a record in the history of the churches. The largest single total of this amount was £790,000 for Methodist Missions—an increase of nearly £40,000.

At the time of writing the London Missionary Convention under the title "The Church at Work in the Modern Situation" is being held at the Central Hall, London. This is a unique event in which not only the major missionary societies are uniting but also societies of a definite Fundamentalist character. "This is the first time these two missionary wings have got together and a number of us hope that out of it great good may come" was the com-

Dr. Belden, whose quarterly newsletter has appeared for many years in **Church Management**, is in his forty-fifth year as a Congregational minister and is the author of several books, including a biography of George Whitefield.

ment of one missionary leader. The program is planned with great breadth of reference and deep insight into modern needs.

No less than sixty societies are represented.

PRESBYTERIAN HOUSE-WARMING

The new headquarters of Presbyterianism was opened recently in Tavistock Place, London, W.C.1. It replaces the house so tragically destroyed with such a sad loss of eminent lives in 1945.

The dedication service was carried through with appropriate reference to the mingled sorrow and joy of the occasion. The Bishop of London, the Mayor of St. Pancras, representatives of the Baptist and Congregational Unions, the British Council of Churches and the National Federal Free Church Council were in attendance. It was a moving ceremony.

NEW BISHOP FOR JERUSALEM

This is no moment for a prolonged gap in the leadership of the church in the diocese of Jerusalem. It is therefore welcome that an announcement from Lambeth Palace on February 18 of the impending resignation of the Bishop in Jerusalem, also named his successor—the Rt. salem also named his successor—the Rt. Bedford.

> **Bishop MacInnes is no stranger to the Middle East. His father was Bishop in Jerusalem and is still remembered with affection and honor. He himself worked for over twenty years as a missionary of the C.M.S. in Palestine, and was Arch-deacon of Jerusalem when he was compelled to return to England after being seriously wounded in the fighting in Jerusalem in 1948.**
>
> **Bishop MacInnes has a deep understanding of and sympathy for the Arab peoples and their aims and ideals. He should be able to exercise a real ministry of reconciliation in the present tense situation.**

Commenting on this appointment The Church of England Newspaper says:

> **British sympathies—and, unfortunately, British Christian sympathies—for the Arabs have become only too clearly marked a feature of Middle Eastern affairs. On present evidence they do not seem to have done much good either to the church or to the nation. Is anybody under the illusion that the Arabs would have been any easier to deal with if the State of Israel had never been formed?**
>
> **In the *New Statesman* last week a correspondent made what must be just about the first sensible suggestion that has emerged from the present embroilment. It is that Israel should be invited to join in the British Commonwealth. It is the one nation in the Middle East which is truly in sympathy with Christian and British ideals. For example, it does not tolerate slavery either in theory or in practice. It is truly democratic, and a fine example of the welfare state. We commend the idea to the new bishop.**

CHURCH OF ENGLAND SPRING ASSEMBLY

This meeting in February devoted two sessions to spirited discussions of finance. At a full meeting of the assembly, the Church Funds (Investments) Measure designed to centralize the balances of various church funds for investment purposes was vigorously debated. Lord Selborne favored a delay for consultation with the Church Commissioners. Sir Eric Gore Brown, Chairman of the Central Board of Finance, the mover of the proposal, felt that such delay was a mistake. When the Archbishop of Canterbury, supporting delay, confessed that the measure was on the agenda through his own negligence in putting it there, Lord Alistair Graham suggested, amid laughter, that it must have been providence who had clouded the Archbishop's usual foresight! The measure was passed.

The House of Clergy devoted a session to a discussion of pension proposals afterward to come before the full assembly. High lights of the discussion were (1) the blunt statement by the Chairman Cannon Brierley that "For an old couple to have to live on £364 a year is a slur on the church," and (2) the motion by the Archdeacon of Halifax "That in the opinion of this house, future clergy pensions should not be on a differential basis." The Archdeacon declared:

> **There is one area, in which inequality would be intolerable, and that is in the realm of pensions, for this is, in essentials, the realm of human beings, and the Church ought not to go out of its way to introduce a system which cuts right across the principle of fellowship, and which would witness to the fact that we are a privilege-ridden society and not a fellowship of Christian ministers . . . descended from those who had all things in common.**

Other members supported the Archdeacon, condemning the differential system as "quite nauseating" and "a disastrous practice"; only the Archdeacon of Warwick, the Ven. M. Parr, queried whether they were being sentimental. Might not those who had carried more responsibility deserve bigger pensions? Only differing pensions should be tied to the job, and not to the stipend.

The House carried the motion by 104 votes to 6.

FRANK COMMENT

Here is an extract from a treatment of King Saud's visit to America by a London religious weekly of great reputation. It was headed "Tanks and Cadillacs" and after referring to the King's 60 Cadillacs, goes on:

> **It was salutary that the Mayor of New York should counteract State Department flattery with a hearty snub. This should at least have made clear that Americans do have principles and that they are not prepared to sacrifice everything, including self-respect, for the sake of the chess-board politics of petty potentates. King Saud makes unmistakably clear his contempt for the Jewish people and yet goes for help to a nation with a large proportion of Jews among its citizens. He enjoys enormous revenues from his oil with which he has done little for his people, and is asking subventions for arms. He tolerates a flourishing slave racket and expects to be feted in the land of the free. It was encouraging to hear one voice raised against this hypocrisy.**

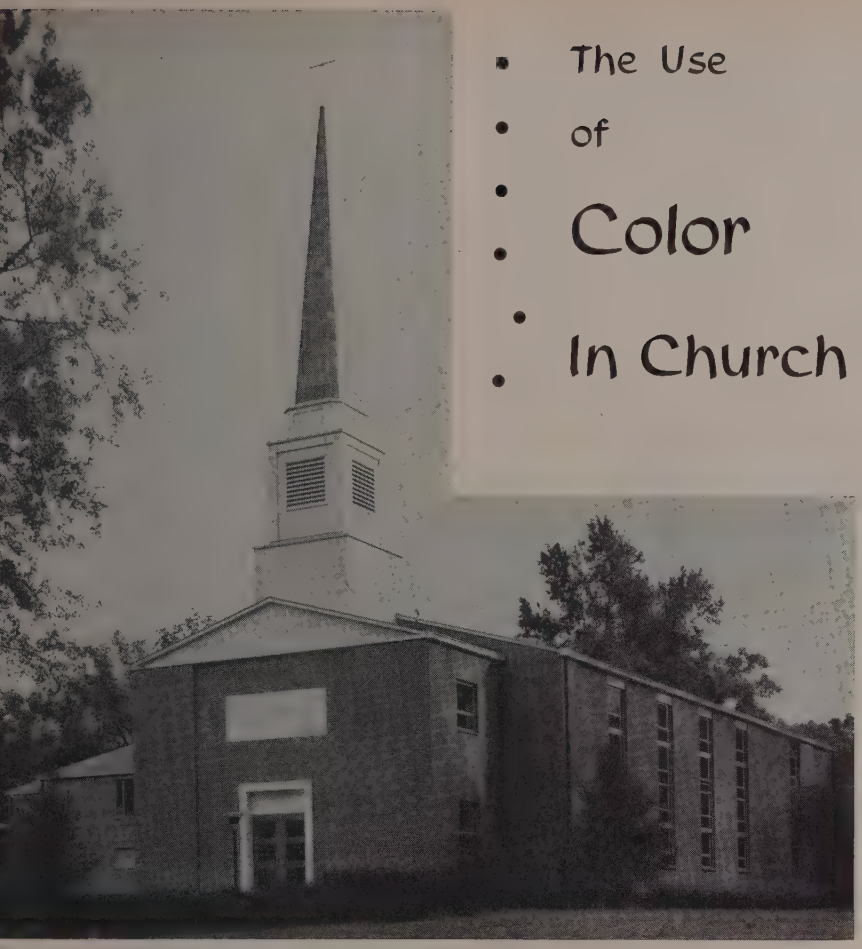
UNITAS FRATRUM

Few Churches are more highly respected for their intrinsic worth than the Moravian Church. Scattered in many countries its numbers are still small but mightily effective. This year the Moravian Brethren are celebrating their 500th anniversary though the date of origin, March 1st, 1457, is a little arbitrary. After considerable national celebrations the observance of their noble antiquity will culminate at Bethlehem, in Pennsylvania, in August. Protestants before Protestantism, missionaries before the modern missionary period, spiritual tutors of such men as John Wesley and George Whitefield, the co-religionists of Count Zinzendorf have put all Christendom in their debt.

TAIL-PIECE

At a church gathering the speaker was droning on at inordinate length. A man in the front seat fell asleep and began to snore. The irritated speaker tried to awaken him by ceasing to drone and speaking loudly. When nothing resulted the speaker picked up the chairman's gavel and threw it at the sleeper. Half aroused by the bump on his head, the man picked up the gavel from the floor, staggered to the platform and offered it to the speaker, saying "Hit me again, I can still hear you!"

The Use of Color In Church Architecture



The Warner Memorial Presbyterian Church, Kensington, Maryland; McLeod and Ferrara, architects. Mr. Anthony Ferrara says that color is the cheapest tool with which the church architect can work, and he uses it wisely in churches such as this.

A judicious use of color is an inexpensive tool of the architect in creating true religious character in the modern church.

Ruth Crane

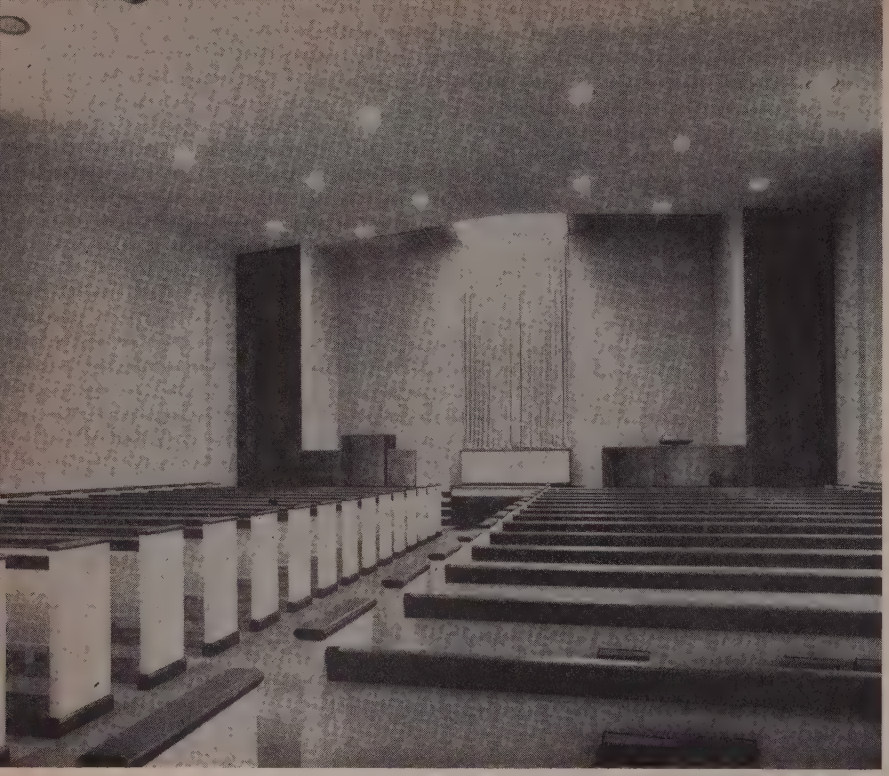
Lack of money is the principal reason, but not the only one, for the changes in design of new Protestant churches all over the nation. Real craftsmanship is rare, besides being expensive, and time-honored embellishments have necessarily given way to a simpler form. Greater transiency of the church community means that the church itself must be a cheerful place, warm and inviting to children especially. Yet it must not lack in the dignity and reverent atmosphere of a place for holy worship and spiritual renewal.

So the function of the church architect is not merely to design a church. Basically it is to attract people into the church. The simple, clean-cut lines of modern churches carry in themselves an inspiration and friendly up-lift. And inside the church proper, the use of color and form more than compensates for lack of costly ornamentation.

"Color is the cheapest tool with which the church architect can work," says Anthony Ferrara, A.I.A., who has designed several new churches in and near Washington, D. C. "Color and fenestration are tremendous assets in working under the limited building budgets of today's churches. Many economies in construction can be offset by a knowing use of color paints. Plaster, exposed cinder blocks, even second-hand brick can, with proper color treatment, form a cheerful and attractive background for the sanctuary. With color, you need no special decorations. A calculated psychological use of color-finishes in the sanctuary will concentrate your attention on the chancel from your first step through the door—your eyes will not leave it. To help keep people interested, cheerful, attentive, and reverent, color is the cheapest and at the same time the most effective tool you have to work with. We use color to reflect natural light inside the church and to increase the effect of artificial light. We use it to heighten or widen or elongate a room. Gray-greens, gray blues, even deep reds are blended to accentuate other colors. Using color to express mood and feeling is a wonderful thing."

Mr. Ferrara is recording secretary of the Church Architects' Guild, which has a membership of over 150. To qualify for membership, a church architect must have designed and built churches acceptable to the Guild's standards of general good taste, as well as to have solved in an outstanding way the particular problem of the client.

An example of Mr. Ferrara's work is the Warner Memorial Presbyterian Church in Kensington, Maryland. Brick, wood and metal have been combined to reflect traditional architecture and to achieve at the same time the economies of comtemporary



The Warner Memorial Presbyterian Church. The side-walls are done in gray tinged with red. Chancel walls are of cerulean blue setting off the gold dossal curtain, which is lighted overhead by both natural and artificial light. The windows are made of light lavendar seeded marine glass. The communion table is of mahogany with white enamel panels and gold-leaf lettering.

The First Presbyterian Church, Arlington Virginia; McLeod and Ferrara, architects. The walls are light blue-green, with a dark blue-green carpet. A yellow-red dossal curtain with gold figures contrasts with the cold yellow chancel walls. The antependia are of gold. Pew and chancel railings are in brown mahogany.

mass forms. To soften the contrast between the red brick and the wood and metal trim, Mr. Ferrara used an off-white-towards-blue paint instead of dead white. Inside the sanctuary, neutral side walls elongate the room and concentrate attention on the chancel. Its background is of cerulean blue, accented by a gold dossal curtain. At its base is an altar table in mahogany with crotch mahogany panelling. Reflected in front of the gold dossal is a silver cross and flower holder. The pulpit and lectern are part of the chancel railing, also done in crotch mahogany. Here simplicity of design and compelling use of color achieve an effect of transcendent beauty. Your eyes and thoughts focus on the chancel and the service, with nothing to distract you. The balcony is subdued and blended with color so that from the first floor its existence is scarcely noticed. Pews are designed for comfortable seating. Children's rooms are in bright cheerful colors, with folding partitions.

Although stained glass of Gothic type is sometimes used to accentuate interest over the altar, modern church architects are making effective use of large panels of the more economical tinted seeded marine glass, similar to the colonial glass used in mariners' lanterns.

In the opinion of Guild architects, the familiar red carpet down the center aisle of the church is sanguine, eye-distracting; they prefer cool colors that will blend with the wood of the pews, and a concentration of colors towards the chancel. Even the color of the minister's robe is, where liturgy permits, specified by the church architect to fit harmoniously into the chancel setting: as for example, a gray-green cloth against the natural wood of the pulpit and sounding-board. Very likely the colors for the altar flowers on Dedication Day are the suggestion of the architect—red and white against a green and blue background, for example, where pastels, blues or purples would lessen the effect.

Not always does the church architect get his way, though. In one church kitchen, Mr. Ferrara felt that a cheery straw-yellow enamel paint was definitely the thing to lighten the work and brighten the spirits of the workers. The women demanded gray and they got gray—but with a surreptitiously added bit of red to give the gray a pinkish cast.

As to the reaction of the congregation to the newer type of church decorations, Mr. Ferrara says that when the job is about half-way through they're ready to murder the architect. But when it's finished, they all love it.

John R. Scotford

Close-up Preaching

Radio and television are contributing to a radical change in our thinking about the style and type of preaching, and this in turn is influencing the construction of new churches.

On a recent Sunday I attended a nine-thirty and an eleven o'clock service in two churches less than a mile apart. In both I heard excellent sermons which were well worth listening to—but the first service required much more effort than did the second.

At nine-thirty I was in the fifteenth row, which was half way back, in a conventional Gothic church. The lighting was of the dim, religious sort, with the result that I never got a sharp view of the preacher's face. His voice was unusually good and yet I lost quite a few words and one or two paragraphs—the words because I could not get them, the paragraphs from inattention.

At eleven I was in a new church designed by an ultra-modern architect. Good lighting brought out every flicker of expression on the minister's face while the acoustics were such that every syllable was clearly distinguishable. I did not miss a word and my attention never wavered, although the first sermon was a bit better from the homiletic point of view.

Radio and television are giving us a finer reception of both sound and sight than we have ever known before. We cannot help but take this new sensitivity to church with us. This is bound to set stiffer requirements for both the place and the preacher.

Radio has brought effortless listening. We are not accustomed to straining our attention to get the words of a speaker; with a turn of the dial we can have as much or as little volume as we desire. In the home both our hands and our ears can be happily occupied at the same time, as any high school youngster can demonstrate. High fidelity recordings are tuning our ears to a sharper reception of both music and the spoken word than ever before. This is setting at least two standards which the churches must meet.

Crisp and Ample Sound

The sounds heard in a church should be crisp. This requires clear enunciation of the part of a speaker. It also calls for a room where sounds neither roar nor bounce.

The volume of sound should be ample. This begins with the structure of a room. We have churches in which the zeal of the salesman has brought an undue use of acoustical materials with the result that music looses its sparkle and the preacher must use his lungs to be heard. This is quite unnecessary. Often sound amplification is a necessity. Happy is the church where this has been well done.

Emphasis on Intimacy

Television is bringing even the president of the United States right into our living rooms. Instead of viewing celebrities from afar off we can see the sweat on their brows and catch the flicker of their eyelashes. The result is a new emphasis on intimacy. The old style oratory—even in a national political convention—does not get off the ground. At close range the effort to be impressive is merely funny. Fury cannot masquerade as great wisdom.

So far as the content of a minister's words is concerned, television is merely underlining what radio had already taught us—that the man who would be listened to today must talk sense, and must do it in a friendly, relaxed manner. The "conversational style" of preaching, which was popularized by Charles E. Jefferson at the beginning of this century, has swept the boards. Many of the pulpit orators of yesterday would be laughed at today.

A lesson which many churches have not even glimpsed as yet is that the face of the preacher should be illuminated in a natural way. Too many sermons are delivered in a haze. This happens when the light behind the minister is stronger than the light in front of him which silhouettes the outlines of his head but blurs his face. Almost as bad is when the major light comes from a reading light on the pulpit. This focuses the major attention on his breast (or his stomach if he is tall) and reverses the natural shadows of his face, making his chin and jaw a part of his neck and playing down his nose. We are accustomed to viewing people in a descending light, which brings out the nose and chin. The least that a church can do is to light the minister's face with a spot-light set at an angle of forty-five degrees. This will not shine into his eyes in an objectionable way, but it will help the people to get the overtones of what he is saying. Many of us are instinctive lip readers.

The background behind the preacher is also important. We have had our attention distracted by squirming girls in the choir, or the curious effect as his head bobbed about against a background of the Ten Commandments. His face should be in strong contrast to whatever is behind him.

Will the new intimacy which television has brought popularize the front seats? This is an interesting question.

As theatre-goers know, the front seats are usually the best seats. This is being underscored by the theatre in the round. Yet in a church two factors have militated against those close-up pews. Their occupants have commonly been altogether too conspicuous. This has been particularly true where the minister and the choir sat staring right at the congregation, or the pews curved in such a fashion that those on the popular sides could give those at the unpopular center a good looking over. A further objection is that often the people down in front are too close to the gospel for comfort. As the minister of a church of rather moderate size put it, "In a place like mine people either accept the gospel and go along with us, or else they get out! There isn't room in which to follow afar off."

Yet the front pews are faring better than formerly. Where the choir no longer faces the pews and the minister sits over in a corner when not in action, and the gospel is dispensed in conversational rather than hortatory terms, the front seats are no longer an empty void. For those who wish really to participate in the worship this is the prize location.

For some years long, narrow churches have been much in vogue. Their virtue is that worshipers are not embarrassed by being made over conspicuous. Their defect is that the preacher is a voice rather

Dr. Scotford is a Congregational minister and a church building consultant. For some years he was the editor of **Advance** and more recently served as interim secretary of the Department of Church Building of the National Council of Churches. He is a resident of Mount Vernon, New York.

A Church in the Round. The Church of the Blessed Sacrament in Holyoke, Massachusetts, Chester Wright, architect, places the altar in the center of an octagonal building, thus affording greater intimacy.

than a presence, and that those who sit in the rear are onlookers rather than active participants in the worship.

Here we may well heed the current trend in the Roman Catholic church. The aim of the Liturgical Movement in that body is to involve the congregation in the mass as active participants rather than as mere listeners. From this angle the closer they are to the altar, the better. The Church of the Blessed Sacrament in Holyoke, Massachusetts, is circular, with no one sitting more than eight rows from the altar. A similar arrangement can be seen in St. Mark's Church, Burlington, Vermont. In St. Anne's Church, St. Louis, Missouri, the building flares toward the front, giving twice as many front sittings as back ones.

We believe that television will encourage Protestantism to build its churches in such a way that the people are close to the preacher, so that they can both hear and see him easily. This can be done in two ways.

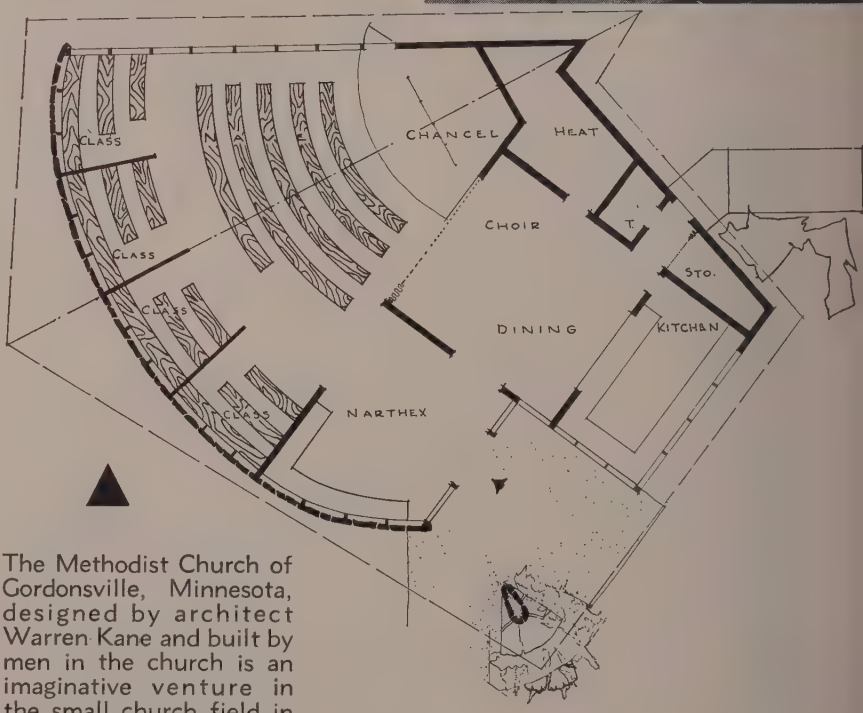
Wider and Shallower?

Possibly the churches of the future will be wider and relatively less deep than in the immediate past. Here the problem is economic. As the width of a room is increased the cost of the spans to support the roof goes up geometrically rather than arithmetically. Few congregations can afford the wide churches in which our fathers delighted; yet the day may come when we will gladly pay the price.

Multiple Services?

A second answer is to build churches of moderate size and hold multiple services on Sunday morning. To support the activities which Protestants want in their churches requires a large contributing membership. To try to assemble many people at one time is most costly from the point of view of building, not to mention the difficulties which it creates for participating worship. Several services may be the answer. These are becoming increasingly common. Ministers and congregations that have them are happy.

Behind the matters which we have been discussing lies the larger question as to the type of worship which is most desirable. Do we want the inspiration of great numbers, with a loss of personal intimacy and the danger of an undue stress on showmanship? Or do we want an intimate sort of worship where we feel close both to one another and to the preacher? Which will bring us nearer to God?



The Methodist Church of Gordonsville, Minnesota, designed by architect Warren Kane and built by men in the church is an imaginative venture in the small church field in the direction of "close-up preaching."

A Message for Memorial Day

Remembering that They Lived-- and Live!

Donald F. Shaw

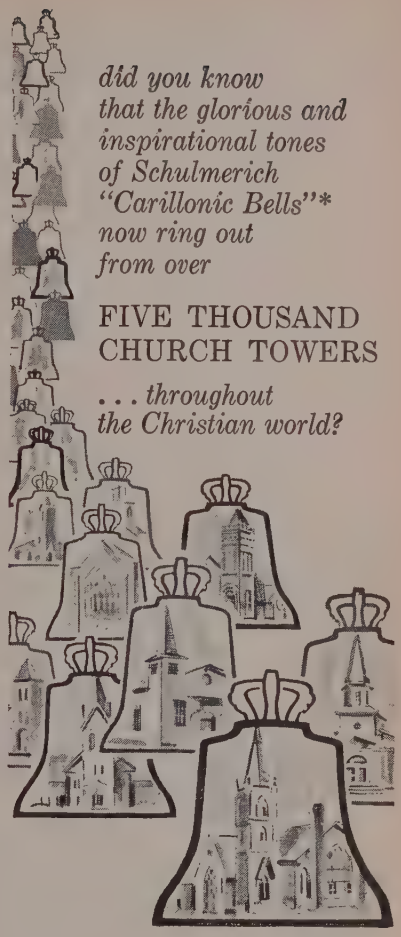
Memorial Day does not appear on the calendar of the church year. It was established in this country as a secular holiday to commemorate those who gave their lives in the battles of the Civil War. Both northern and southern states observe the day, though the date, and even the name, may vary from state to state. In the course of years the remembrance of heroic sacrifice has been broadened to include all who have died in the service of their country.

Though the day does not appear in the church year, it is well that we give heed to it, for it recalls us once each year to consider some areas of experience which we might well neglect. We have to be careful, however, that we are Christian. It is well to remember those who have died under the flag. But no Christian minister can be satisfied with sentimentalizing, or even glorification, on the day. If Memorial Day is used to foster chauvinism,—or hero worship,—it were better that the pulpit take no note of it. On the other hand, the preacher who uses the occasion as a springboard—as a reminder of certain great themes of which the church is custodian—can contribute much to Christian understanding and experience on the part of those who listen to him. Let no one use the day to glorify war. Let no one imply that the greatest sacrifice that a man can make is to give his life for his country. Let no one permit his hearer to go his way without being reminded that there is a higher loyalty than that to country, or a greater sacrifice than that of death in the service of one's native land. Jesus gave his life for all men, not a segment of the human race, and the universality and inclusiveness of his example is the Christian standard. Let no one be satisfied with a simple "immortality of influence," for to do so is to emasculate the Christian witness. The Christian pulpit is the place to proclaim the gospel in all its power and relevance. If it is dealing with life and death and immortality, as it must from time to time, it had better state clearly the Christian point of view on these matters.

There is always a danger in choosing to preach on topics related to the civil year. The preacher can, directly or by implication, equate the gospel with the common secular understanding of the day. That is even done on Christian feast days, which is far worse than on a civil holiday. I suspect, however, that some of the strangest sermons that issue forth from our clergy—strange in terms of historic Christianity—are those which are prompted by the civil year. Little not-very-profound moral discourses which try to justify and reconcile Christianity to the world—these are mouthed, when the proclaimer should be reconciling the world to God.

Most of the great themes of Christianity are accounted for by strict observance of the Christian year. The Christian minister will safeguard himself against "riding" his hobbies, or neglecting themes which he should remember, if he adheres to the church calendar. Monotonous repetition is not possible if he digs deeply into the essential significance of the seasons of the year. But preaching on topics prompted by the civil year, if proper control is used, has the additional force of timely relevance. When is it better to preach on Christian liberty than on or near the fourth of July? Radio, television, the papers and periodicals are surrounding the population with the word freedom, and the preacher can capitalize on the pervasive attention, and present freshly and directly the distinctly Christian teaching.

So it can be with Memorial Day. It can remind us of the timeless sweep in our Christian heritage which ties the past with the present, and the present with the eternal future. In remembering those who have preceded us in time, their trials and their triumphs, we cannot help but recognize our present indebtedness to them, nor can we, if we are Christian, forget that our



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future hopes, and even our fears, are conditioned by what we believe of their destiny.

Are we going far afield when we approach Memorial Day in this fashion rather than limiting ourselves to a discussion of the heroic American dead? I think not. Christian feast days and seasons may point more directly and significantly to individual teachings of the church. None, perhaps, gives such a unique opportunity for showing the interconnections among memory, personality and immortality.

Recovery of the Past

Let us remember for one thing, that in order to have depth and richness in life we must relate ourselves intimately to, and if necessary recover, much of the past. The pace of modern life is breath-taking. With new discoveries every day in the realm of science, psychology and human relations, it is our inclination to think that the best things of life lie primarily in the future. The horse and buggy days are finished. They were inferior, or so we think, because transportation was inferior, or because life was so terribly difficult.

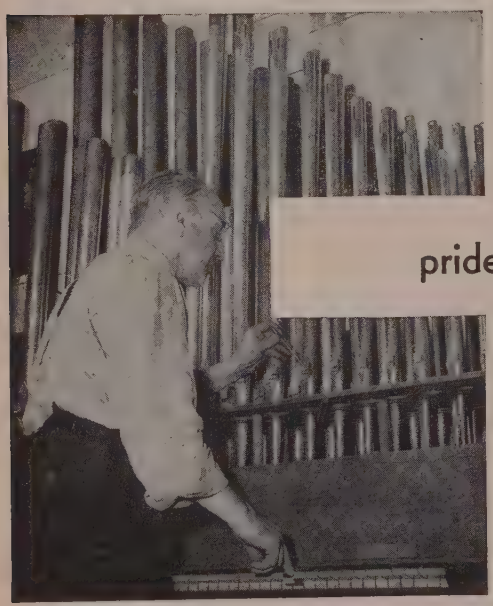
Owen Wister tells the story of a woman who asked for a new book at the local library. She returned with contempt the volume handed to her. "I asked for a new book. This one is over a year old." A little exaggerated, perhaps, but not by much—and oh so typical! Many of us, if we read at all, join book of the month clubs, or concentrate on popular current magazines. "Have you read the latest?" is a common query.

This cheap, superficial modernity extends far beyond our literary habits. Contemporary life is transient in character. It lacks roots, a deep appreciation of the sources of its present culture, and therefore it lacks a proper appreciation of its present blessings. We do not have the profound respect which we should have for those who have laboriously laid stone upon stone to build our modern civilization. We have forgotten even those who have sacrificed life itself that man might enjoy a richer and a fuller life.

Almost all true progress is initiated by those who have had an abiding, penetrating understanding of the achievements of their predecessors. The scientist in his laboratory has been schooled in the history of his science. He knows the pitfalls and the mountaintops of the path which lies behind him. He does not dissociate himself from the past, but rather assimilates the past, and moves upward from the shoulders of the giants who have preceded him. How inefficient it is to reject the past, and then find it necessary to go over the same ground again, ground which has previously been sifted for all available evidence!

We cannot afford to assume that because something is new it is, perforce, better; that because it is old, it is inferior or outclassed and outdated. The principle holds in religious thinking as well as in the scientific realm. God help us if we go back to the middle ages and copy the medieval church, but I trust he will also open our minds if we deny that we can derive much good from an intensive study of church history. We have made tremendous strides in the past few years in bringing Christian truth to bear upon modern living, but we must remain humble and remember that our forebears had insights, too—that in many respects some of them had a more profound grasp of the insights granted by religious experience than most of us moderns do. I cringe at the lack of historical comprehension which is evident among our laity, and more seriously, among our clergy.

Isaac, you will remember, returned to the land of his father Abraham, and there he redug many of the old wells, wells which had been filled up by the enemy Philistine. It wasn't necessary to dig new wells. The old were good when the debris had been removed from them. It may be quite profitable for us today to reach back into the past and dig up the wells that have been filled up with some of our modern debris. Fads and fashions are like the sands of the desert. The high points, peaks tossed up by the wind, shift, and after the wind has moved the dune to a new location, a residue is left which may



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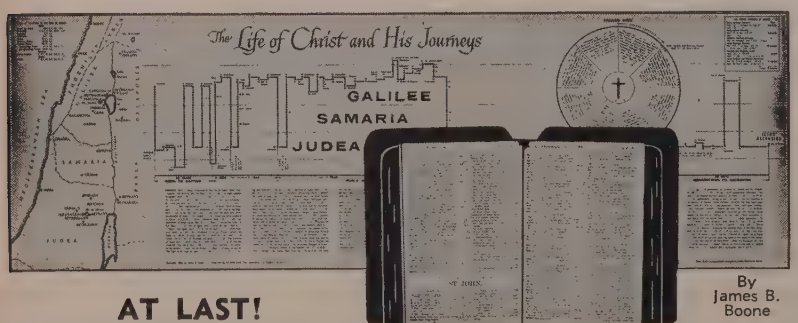

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well obscure something of value; old life-giving wells may be filled up and obliterated. Memorial Day may remind us of some of those grand old souls who courageously stood against evil, redigging the wells from which flowed the life-giving waters of virtue and righteousness, —stood and dug, and sacrificed,—not counting the cost. The surface morality which so characterizes modern life will fall before one of two things,—either evil, —or the abiding virtues, the eternal virtues which are the same, yesterday, today, and tomorrow. Perhaps if we redig the wells, we shall be less inclined to permit lightly the mediocre, the insipid, the less than good. We may acquire some backbone; we may re-discover the vitality of men of old.

Don't misunderstand me." The old-time religion" wasn't good enough. It never was nor shall it be. I am not burying my head in the sand, refusing to recognize new truth. What *is* important is that what we do in the present and in the future must have deep and abiding roots in the past if it is to have both meaning and permanency. If insights of old were superior to those of our day, then let us redig the wells, recovering what we have lost. Having done so, we are then in a strong position to go beyond and above our present condition. Someone has noted that no good thing is done in this world except by combining the old and the new.

Memory Purges

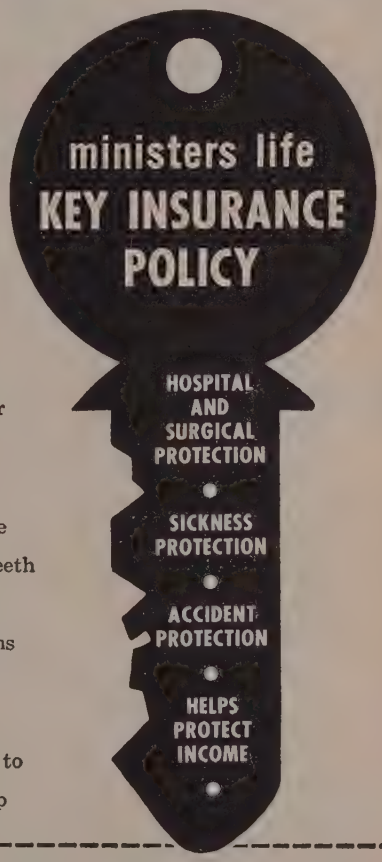
A second reminder on Memorial Day is that memory purges. When we remember our friends, when we remember our forbears, when we remember those who have given their lives in service for country or faith, we do not, if we are mentally and spiritually healthy, remember them for their sins or their failings. We remember them for their virtues, for their essential service, not for their vices or their villainy.

Villains have found their way into history books, to be sure. You may remember associates of yesteryears for their meanness rather than their goodness. These are exceptions. Time makes us more tolerant of failings, more appreciative of the good. Wholesome, saving, cleansing memory of those who have preceded us gives dignity to human personality, not only of the remembered, but of him who remembers. Time weighs the balance in favor of the good.

An incident of my childhood persists in my memory. A neighbor had died, and another neighbor, who had detested him, said, following the funeral—"He was a good person." I put it down at the time as hypocrisy. It was the socially accepted thing to speak well of the dead. I'm not sure now that such an explanation is complete. Memory, in the average person, elevates and purges, rather than degrades and smears. If it were not so, life might well be intolerable. Despair would descend upon us if the unpleasant were to gain ascendancy over the pleasant. Our memories purge by some mysterious divine alchemy the unpleasant aspects of human personality. Life is lifted to a new level. Sustaining memories of the good, of greatness, help us over minor irritations in the present. The persistent purging of personality which takes place in memory is a major source of encouragement in day by day living.

Memorial Day can thus become a day of rejoicing, rather than of tears, for the memory, refined, of lives well-lived, is a matter of profound and transcendent thanksgiving.

But have a caution. Here, as elsewhere in our universe, something cannot be created out of nothing. Good cannot be remembered unless it have substance in historic fact. Goodness persists, evil dies. If the petty, the mediocre, the insipid, and above all the evil, which even the best of us possess, is forgotten in the purging of time, so must be forgotten the man who was dominated by them. And since goodness consists in the main of unselfishness, of turning outward in service,—since this goodness is the mark which dignifies man, which elevates him beyond the animal,—then it follows that the persistence of human personality is intimately related to self-giving. It is not for us mortals to determine what shall happen to him in



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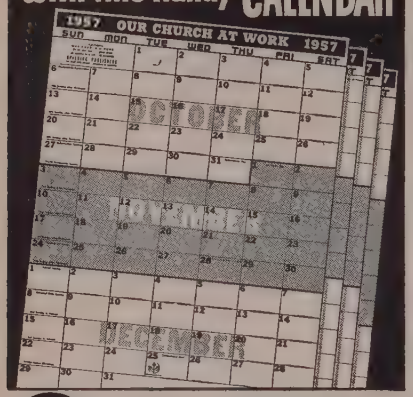

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whom no goodness can be found, whether he is confined to limbo or a hell. If it be true that time or memory purges, and if it be also true that there is a divine spark even in the most evil of men, that he is created by a God who loves, then there is hope for even the worst. These things perhaps are beyond our understanding, but of one thing we can be sure, and that is that the good is always enshrined by time, and the man who has positively turned his life outward in his quest and performance of the good, who has lived for some great ideal, some saving facet of human knowledge—he is the man who gives glory to living, and who is glorified in time.

Hope Beyond the Grave

There is more to it than that. The memory of goodness can enrich present lives, but we need a more perfect assurance as we look ahead into the future, both the immediate future of our mortal life, and the eternal future. We should be reminded on Memorial Day of the hope that lies beyond death. St. Paul tells us that of all men we should be pitied if we hope in Christ only in this world—that is that the very vision of goodness can become a curse if it is not related to attainment of eternal life. To call a man to perfection, and then deny him the possibility of achieving it, as he cannot in this imperfect world, is to accuse God of being a capricious and irresponsible creator. So we are to be pitied if our faith includes nothing more than a resolve to follow Christ in this life. Life is not a mere procession from darkness into light and then back again into darkness. It is not that meaningless. It is ultimately worth-while, and to be worth-while, it cannot be bounded by the cradle and the grave. What despair to remember the loved ones who have departed this vale of tears, to remember those who have fought for our liberties, who have fought for civilization itself—and then say to ourselves,—"That is all. They are gone. There is nothing which shall or can repay them for the devotion, the sacrifice, the sorrows of their living days. Some evil men have prospered, and the good have gone unrewarded, and their days were but suffering and sorrow." Such a denial of immortality is to make a mockery of God, to make a mockery of life. It is to make a mockery of all morality, a mockery of the very idea of goodness itself. What is the use of striving, if it is to be repaid in sorrow for the present, in oblivion at the last?

Part of the joy of remembering is the knowledge, the faith, that life goes right past the grave. The spirit lives though the flesh decay. He who lives only in the realm of the material, who will deny the persistence of personality, cannot understand this, and so he must place his faith in broken reeds, in the things that pass, in the fads and fancies of the moment. He soon begins to live by fear, and his greatest fear is the fear of death. Man

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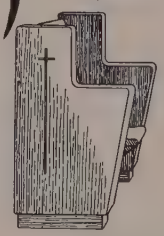

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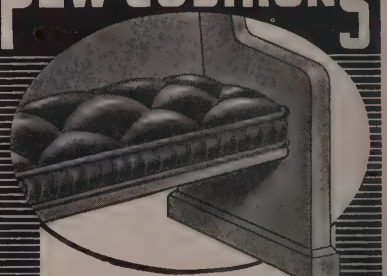

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was not created for oblivion, and each man, within himself, knows it. He knows that he is worth more than that. But in his pursuit of the material he may well shut himself off from assurance of the eternal. His spirit atrophies, and his fear of death drives him to irrational, harmful, and despairing defenses. Fear prompts false pride, and even hatred, the very antithesis of love. In the atrophy of his spirit he returns in large measure to the animal state; his soul shrinks.

Exuberant, confident, joyous living is therefore in large measure dependent upon what a man thinks about the future of his soul. He needs to make an affirmation of his faith in the continuance of life beyond death. I know that it is a commonplace thing to say that immortality cannot be proved by logical processes and I suspect that within the narrow definition of proof that is so. But life is larger than scientific, verifiable proof. Man's mind is too limited to determine the absolute by means of the finite. But the absolute can be experienced, even if it cannot be defined. Memory, certain memory, of our loved ones, the certain knowledge that they continue in spirit, attests that the life of the spirit is eternal too many times to too many of us to be lightly set aside.

The Living Christ

For the Christian, the experience of the living continuing Christ is the capstone of his faith. Christ is remembered as an historical person. He is also experienced as a vital spirit. The Christian knows that Christ died. He was mortal, and we shall die also, for we are mortal. Christ also is a living person, and if all argument fail, all other assurance of immortality fade away, this argument from experience is enough to sustain our faith, and make of us confident persons. We can have no fear of death, and because we do not fear death, we have nothing to fear from life.

What a joy it is then for the Christian to remember Christ! Because he lives, we too shall live. Because the grave is defeated by the continuing and living spirit of Christ, so we can be confident as we approach Memorial Day, or indeed any day, that the grave is not the end of life —not for the loved ones whom we remember—not for the hosts of men and women who have lived in joyous faith—not, either, for ourselves.

The more thou knowest, and the better thou understandest, the more strictly shalt thou be judged, unless thy life be also the more holy. Be not therefore elated in thine own mind because of any art or science, but rather let the knowledge given thee make thee afraid.

Thomas a Kempis

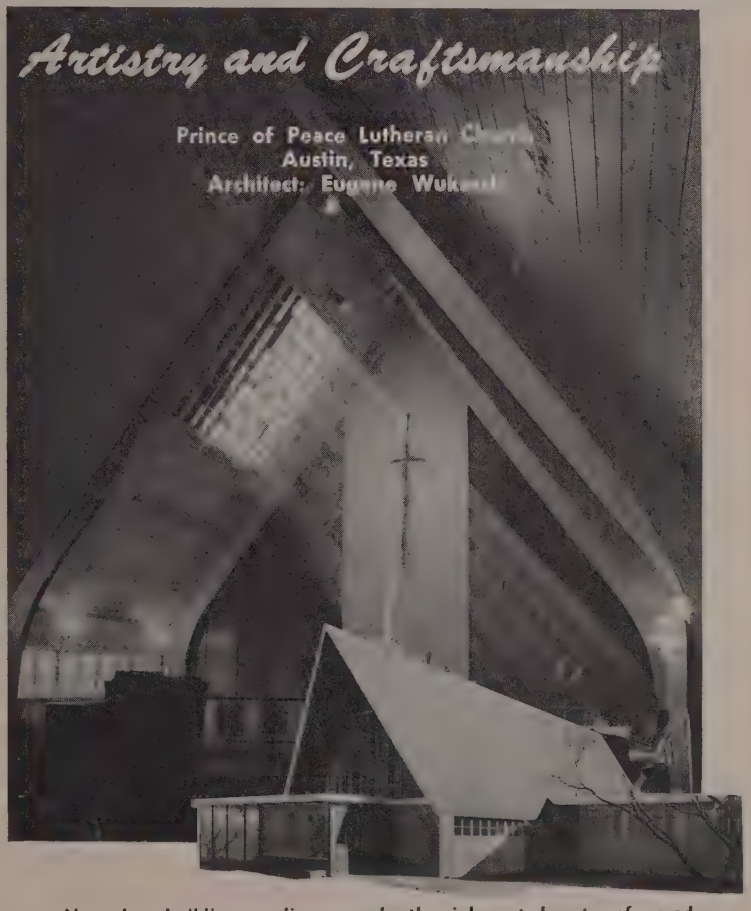
Architect

(Continued from page 20)

There is no limit to the life expectancy of a church structure. Storefronts, factories, and even other types of institutional buildings may have their life expectancy determined by a varying list of economic factors. The church, however, continues from generation to generation and only ceases to exist when burned or deserted by the changing tides of population.

The competent church architect is not merely a practitioner who has been exposed to church design. He is an individual who has learned from his experience in the past, and has thus better equipped himself to fulfill his future professional responsibilities.

The professional standing of the church architect is a hallmark of competence. His membership in recognized professional organizations is important. The American Institute of Architects, The Church Architectural Guild, and the various state architectural associations are not merely social organizations to which a man can belong by the simple payment of dues, nor are they trade unions to which the individual must turn in order to practice. They are associations which demand of their members proof of competence—proof of ability to fulfill that trust and confidence which their clients place in their hands. The



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letters A.I.A. and C.A.G. following the names of the practicing architect mean that he has been tried by his colleagues in the profession and found to be worthy of his calling.

Creativeness

Creativeness is a third characteristic I would like to underscore. To do so, I think we must first define the word "create". According to Webster, it means "to cause or to come into existence". The very breadth of this definition has permitted some to interpret it as merely meaning to reproduce the regurgitated Gothic and the museum type of architecture. The drawings that have come from their boards have failed to exhibit the spark of imagination and have displayed instead a lack of awareness of their inherent responsibility. On the other hand, the latitude of the definition incites some men to experiment wantonly at the expense of their client. Strange and weird forms evolve and result in purely faddish architectural compositions.

The existence of such schools as the extreme left and the extreme right, however, is not as disastrous as it may first appear. In fact, it is a healthy situation and fulfills two very important needs in our building quest. First, there is a small segment of church clients whose architectural desires can only be satisfied in one extreme or the other. For the purpose of classification, let us describe one group as the people who are only comfortable in a derby and Prince Albert. The others are those who prefer the zoot suit, and yellow shoes. In architectural parlance, this can be translated thus—(a) the folks who insist that four white columns make a church, and (b) those who feel that with our advanced structural knowledge of today, straight lines are juvenile and unsophisticated. Because these extremes represent a relatively small segment of our church building public, the middle ground is a happy lot for most practicing church architects. Here we find ourselves associating with building committees who are not only willing but urge us in our creative endeavors to use the resources of the proven good of the past, and to alert ourselves to the potentials of the future, recognizing primarily that our basic task is that of building in the present. With this triple armor we in that wide middle ground are able to produce religious structures that are not nostalgic reflections of Christmas cards nor comic-strip hypothetical concepts of space dwellings, but are truly edifices that reflect 20th century Christian living—structures that embody within their physical form those elements that are required to permit the church to fulfill its obligations to the community in providing worship—education, and fellowship.

Creative architecture is that tangible form which results when

the architect succeeds in catching the pulse of his people, recognizes their symptoms and provides them with a solution that is neither archaelogical nor academic but is peculiarly theirs because it solves their particular problem.

Cooperation

The final characteristic which the church architect must cultivate if he is to meet his challenge successfully, is the sincere spirit of dedicated cooperation. He must lead but not dictate; *he must direct but not demand;* he must listen as well as be listened to.

It is an unfortunate situation when an architect refuses to accept a commission unless the committee will grant him "carte blanche" in the expression of architectural style. It is unfortunate when the architect insists that the committee accept a divided chancel—merely because it conforms to his understanding of a center of worship—even though it may offend the theological views of the people for whom he may be working. It is unfortunate when the architect insists that the committee's program of building requirements completely conform to nationally recommended norms even though the special circumstances of the local situation demand a different consideration. It is a brave man but nevertheless an irresponsible man who refuses to accept the requests of the committee and endeavors to impose upon them his own personal interpretation of their needs.

Generalities must always be open to review by the sincere practicing church architect. Individual circumstances must govern each individual solution.

> **The success of the real church architect is not measured by the imposing monuments he has brought into being but rather by how well he has helped a specific church to meet its specific needs.**

Most of these solutions may never hit the pages of either the architectural or the religious magazines, but nevertheless, it is upon the success of these individual cases that architecture makes its greatest contribution to the furtherance of our present religious revival.

However, despite this long discourse on the cardinal characteristics which must be developed by the church architect, the topic can be summed up by a single simple quotation, one that I heard used by John Wesley Lord, the Methodist bishop of the Boston area, as he delivered a recent dedication sermon. Bishop Lord quoted from that great religious leader, Mahatma Ghandi. Using Mr. Ghandi's words, he repeated, *"'the difference between what we do do and what we could do would save the world.'"*—Bishop Lord stopped at that point and said, "I don't care if you remember anything else I have said to you

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today, if you will only repeat that phrase to yourself at the close of this service."

At the moment, my friends, I feel very much as Bishop Lord did then, and I wonder if perhaps the best answer as to "How the Architect meets the Challenge" is not found in these immortal words of Mr. Ghandi.

If we as church architects would equip ourselves with churchmanship, competence, creativeness and cooperation, and being so equipped further recognize that the difference between "what we do do and what we could do" would not only meet every challenge, but even more than this, make this period in which we live the greatest, the finest, and the most significant era of church architecture this country has ever known.

THE QUIET MIND

. . . . . And what is the *quiet mind?* It is a mind free from undue worry and irrational fears. It knows no obsessive sense of guilt. It refuses to countenance continual self-seeking. It knows itself—its limitations as well as its powers. It meditates but does not brood upon wrongdoing. It denies the expedient in favor of the right, and therefore saves itself from remorse. It admits failure—that it has even willfully done injury—yet it knows that through penitence and contrition it has been purified. It seeks not to escape from either obvious or subtle responsibility. It does not magnify imaginary ills, nor does it minimize established wrong. It is disciplined but not rigid; it is assured but not dogmatic. It has the grace to suffer without bitterness and to turn sorrow into joy. It is not static and is therefore able to acquire new wisdom and greater depth. It is charitable toward that which has offended it, yet firm in what it understands of truth. It is certain of its worth for it knows that it owes its being to God, yet in true humility it neither boasts nor exalts itself. It is not bloated by compliments, nor upended by criticism, and is able to distinguish the sincere from the corrupt. Independence is rather its privilege than its right, and therefore is not a fetish but a treasure.

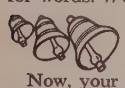
In short, the *quiet mind* possesses those virtues and graces which we attribute to the Christian life and is the mind of him who moves with a sense of divine guidance, vocation and committment toward communion with God. It is the result of knowledge, acquired through devoted study, of meditation, deliberate and undisturbed, and of prayer to and with God.

Donald F. Shaw

Come, Will . . . we must go!

Company coming for dinner! If ever I *needed* to skip church, today was the day. Then the bells rang, their swelling crescendo insistent, reminding, rebuking . . .

I looked at Will . . . there was no need for words. *We must go.*



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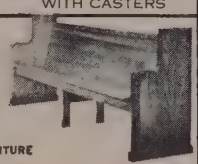

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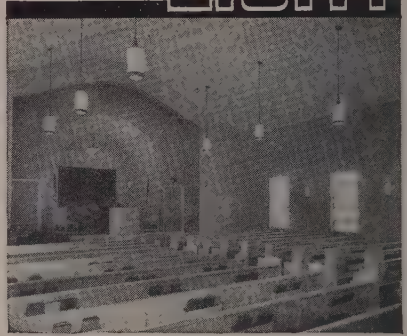

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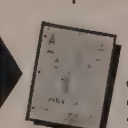

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We owned prints of varying sizes up to 16" x 10" but nothing to give us an idea whether 7 feet by 4 feet, for example, would be exactly right. None of our committee could summon sufficient imagination to feel positive in making the decision.

Then, I happened to think of the slide projector. I ordered a 2 x 2 Kodachrome slide of the picture we expected to choose. By projecting it from various distances outside the front door, we were able to decide the best dimensions.

There were additional dividends in this experiment. We discovered that the facial features in this picture were most striking when magnified than in the smaller prints. Had we discovered the opposite to be true, there was still opportunity to select a different painting. We also could see whether there needed to be any alteration in the colors in the picture as well as what colors would best relate to it in repainting the narthex.

A baloptican or opaque projector could be similarly utilized to ascertain how a picture will look in a given position. Many different pictures could be tried to find which one would be most appropriate.

Thomas John Carlisle
Watertown, New York

THE TRINITY

Umtippe shook his head mornfully,
Pondering his problem thoughtfully.

He asked Namova, "Are all three one?"
His wife said, "No, not star, moon, and sun!"

The Indian counted his faithful dogs,
Counted knife marks on poplar logs,

Still always felt that three were three.
What could the preacher's logic be?

"All three are one" was the mountaineer's text.
Umtippe and wife wondered, "What comes next"

Then, disturbed and out of something to eat,
Umtippe and wife went to kill fresh meat.

Soon in his hand, from the freezing lake,
Ice, snow, and water he could take.

He held them to her tenderly
And she eyed him knowingly.

"All three are one?," he asked of her.
"Perhaps" she said, "Ice, snow and water!"

Grace Shilling White

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Priming the Preacher's Pump

David A. MacLennan

A. M. D. G.

Sounds like the question which needs the isolation booth on the television "quiz" program! What do you guess the letters stand for? If there were a comma after the first two, the letters might represent academic degrees: A. M.—Master of Arts, and D. G.—Doctor of Gerontology! One doting grandparent suggests the letters may stand for her evaluation of a bonnie wee lass recently come to this vale of soul making—"A Mighty Dear Girl!"

Here is a clue for the reader who has visited the old world, or came from it. In England, and doubtless in continental communities, A. M. D. G. frequently appears at the top of memorial tablets on which the inscription is all in Latin. Others begin as the tablets do in our churches with the words "To the glory of God and in memory of . . ." If you asked someone who knew about such things you learned that the letters were the initials of four Latin words, *ad majorem dei gloriam.* These mean "to the greater glory of God."

Have you ever wondered what "the glory of God" could possibly mean? Dictionary definitions speak of "renown, honorable fame, fit subject for boasting, resplendent majesty, beauty"—and now we are getting warmer in our search—"adoring praise." St. Paul tells the Corinthians (I Corinthians 10:31) "do all to the glory of God."

Famous among all catechetical answers is that of question number one in the Westminster Shorter Catechism, that man's chief end or goal in life is "to glorify God and enjoy him forever." But "glorify" means to "make glorious; invest with radiance . . . to extol." How can a mere mortal invest the infinite God with anything? I like the suggestion of an oversea's writer. He is George Reindorp and is the vicar of St. Stephen's parish in old London. Dr. Reindorp says that *the glory of God means "anything that flashes out God."* When Moses asked God, "Show me thy glory," the whole Bible is an answer. So is a "tiny baby thing" laid in a manger near the Bethlehem inn. God chose a single race because they chose him more than any other—he chose them to flash out His glory in a transforming and unforgettable fashion. At its best Christ's church on earth has flashed out his glory in its witness and worship and service of the kingdom.

Every Sunday we seek to glorify God and enjoy Him. That is why we obey the Psalmist's injunction as rendered in the old paraphrase, "Approach with joy His courts unto." (Don't limit your experience of such joy to Easter services!) This is the reason we want to make our churches radiant with beauty and love and outgoing helpfulness to God's children at home and around the wide earth.

Dr. Robert Whyte, many years pastor of the Old Stone (Presbyterian) Church, Cleveland, on the eve of his retirement listed the essentials for a successful downtown church. (Used effectively in a *Church Management* editorial, February 1957.) To have these is to have a living church at the heart of a city flashing out God's glory to irradiate and energize and change human lives:

> **It must be a church with a first-class pulpit ministry . . . It must develop some type of weekday program for its immediate locality . . . many of these activities must be daytime . . . It must maintain a parish . . . a church school for Sunday and Women's organizations . . .**

I would add that a church in any location as part of the great Church universal must be a missionary church, a church of *awareness* as far as human need is concerned, a church which is undiscourageably friendly to all who come, a church whose worship exalts the God whom we adore and seek to serve. And it will be—the entire ministry, program, fellowship, service—*A. M. D .G.!*

What about our daily jobs? Our vocation? Even the dullest part of our work can be done to God's greater glory if we do it to the best of our ability. In kitchen and shop, in office and classroom and laboratory—fully as much as in pulpit or in cloister—God's glory may flash out. You can reflect some of our Lord's brightness in a troubled and often drab world. Let us bring to dull grey days

> **Some gleam of light,**
> **Some touch of grace,**
> **Some lifting of the night.**

SERMON SEEDS

I. *Two Different Worlds.* Text: Mark 4:11—"And he said to them, 'To you has been given the secret of the kingdom of God, but for those outside everything is in parables . . .'" (See also I Corinthians 2:6-8.) (1) Introduction: Several months ago a romantic ballad high on the nation's *Hit Parade* was "Two Different Worlds." Two lovers came from opposite sides of the track but found that love brought their two worlds into one. Most of us live in two different worlds. (2) We live in the world of business with its competition, its pressures and, if we are fortunate, in the world of our family and friends. To escape from the "rat race" of industry or commerce is why so many keep on moving out from one residential area to another, or into a better insulated apartment. (3) Since 1914 persons over forty years of age have lived in two different worlds; one is the world we can manage at least partially—the world of our homes, churches, leisure activities. The other is the world of which newspapers, radio, television keep telling us. This latter world seems no more manageable by individuals than the weather. This is the world of clashing power—blocs, rival nationalisms, organized tyranny and exploitation of the weak by the strong.

Twice in the lifetime of the middle aged this world has broken in upon the world of domestic life, everyday business and recreation.

DAVID A. MacLENNAN

Dr. MacLennan is minister of Brick Presbyterian Church, Rochester, New York, and part-time Professor of Homiletics at Colgate-Rochester Divinity School. He holds degrees from University of Manitoba, McGill University, Yale University, and University of Toronto. Prior to his present position he served for six years as Professor of Homiletics and Pastoral Care at Yale University Divinity School.

But both worlds have the same human beings. Are we to live divided lives, escaping from the more frightening one into the other, relatively calmer, environment as frequently as we can? (4) Our Scriptures speak of two different worlds,—the secular world and the world of God's kingdom. Some interpreters would describe them as the devil's realm and God's realm. We see the fierce conflict reach its zenith in the agony and death of Christ. Indeed, a British Christian scholar, Dr. J. Alexander Findlay, writing in *The Methodist Recorder* (Feb. 14, 1957) describes the Passion story as not merely a record of events which occurred in A. D. 29 but "at once an epitome and an explanation of the history of the Western world since that date."

It may not be a clear division. Life is rarely pure white and unrelieved black. As Jesus said in a famous parable, the wheat grows with the weeds, until harvest. But "two different worlds" exist, both solid and real.

(5) Christ taught in word and in his tremendous actions—his death and resurrection—that the powerful world which still passes him and Calvary by cannot destroy the world in which God's laws are obeyed and in which we may live as loyal citizens of our divine king. "Fear not those who can only kill the body," he says. "Your little world of the kingdom which our heavenly Father has given you—with your friends and neighbors around the earth—shall not be taken from you." This world is powerless to destroy the things of the kingdom. (6) We must not only strengthen our spirits with knowledge of "the secret of the kingdom of God," (Mark 4:11) knowing with Paul that it is not "a wisdom of this age or of the rulers of this age, who are doomed to pass away." (I Cor. 2:6). But we must work as God's agents to help him overthrow the enemy, recapture the lost territory that "the kingdoms of this world shall become the kingdom of our God and of his Christ." Then two different worlds shall become one world under God. Will you vote for it to become reality? Will you join his willing subjects and live now as if the realm of God had come? (Before the final word in such a sermon the preacher should help the earnest listener answer the question, "What would this mean for me and my family and community in terms of our attitudes and actions now?")

II. *Clinic for Broken Hearts.* Text: Psalm 147:3. "He healeth the broken in heart." Introduction: A Korean woman knocked on the door of a Christian church in her homeland, and asked, "Is this where they mend broken hearts?" She had gone to the right place. There is a sense in which every Christian Church is a clinic for those suffering from emotional, spiritual heartbreak. Endemic is this kind of "cardiac disease." "Never morning wore to evening but some heart did break" is more

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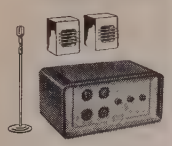

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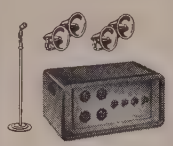

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than a poet's line. (1) In the church as the fellowship of Christ, we are concerned with what medical men call preventive treatment. No one needs to suffer from heartbreak. Hence our concern with Christian education from infancy onward. Daily prayer and meditation, regular weekly worship, (a minimum) Bible study, participation in group action for Christian service in our community at home and in the larger sphere of the world beyond our borders. Jude's ascription at the end of his little letter (verses 24, 25) expresses a continuing and glorious truth—"Now to him who is able to keep you from falling and to present you without blemish . . ." (2) But Christianity remains a religion of redemption, of recovery of the lost, of renewal for the spiritually exhausted and of healing for the deeply hurt; here you could cite one of two authentic examples of Christ's powers. (3) But how may we be healed by the divine Physician? (a) We must show him our wound. We must let him probe and uncover the cause. Is it due to our failure to obey the laws of health? Is the injury inflicted by another or by our own foolish exposure to needless danger? Is it because we lived "not wisely but too well"—success, power, money, ease—"the gods of this world?" (b) We must receive his diagnosis and accept his prescription. If our heartbreak is at least partially our responsibility we must acknowledge it. If we can take steps to mend broken relationships with another we must take them however painful and costly. If it is God's pardon we need to experience before we can be whole, we must receive it. As for "surgery," his Spirit will indicate what radical, deep treatment is required. Recall how in his earthly life Jesus prescribed hard treatment for the rich young ruler. (c) If our heartbreak is due not to moral disease but to bereavement, then we need the "medicine" of John's gospel, chapter 14, and of I Corinthians, chapter 15. We can live by the "power of an endless life" and in the communion of saints find our hearts made strong again and our spirits brave. (d) If our heartbreak has almost healed but left us with scars which bother us in chronic anxiety, then we need to practice our faith by living a day at a time, by finding "God's help at every corner," (See Leslie D. Weatherhead's *Prescription for Anxiety*, especially chapters 8, 9, 11 and 12). (e) Favorable prognosis depends on daily "visits" with our physician and Lord. We must act as "aides" to him, bringing to him other "patients" and helping them to feel at home in the fellowship. Then others will know that the church truly is "where they mend broken hearts."

* * *

III. *"Are You Bored"?* Texts—Ecclesiastes 1:14 (KJV) "I have seen all the work that is done under the sun; and behold, all is vanity and vexation of spirit." 2 Corinthians 4:14—(Moffatt) "Wherever I go, thank God; he makes my life a constant pageant of triumph in Christ, diffusing the perfume of his knowledge everywhere by me."

On March 17, 1957, a Navy blimp put down at the Boca Chica Naval Station in Florida. Thus ended a history-making flight without refueling. A 14-man crew had flown 263 hours and 28 minutes, a distance of 8,218 miles. Asked what was the biggest problem for himself and his crew, Commander Jack R. Hunt answered, "Boredom. . . . everything on board was read at least once." For us too, who are cribbed and confined on the space-ship Earth, boredom constitutes a problem. Therefore we may be glad that the Bible is so honest as to include a worldly-wise book such as Ecclesiastes. Its cynical appraisal of life might be written by Tennessee Williams or Aldous Huxley. For the book is a kind of ancient symphony on one recurring motif, futility.

Boredom expresses itself in many ways, some of them amusing. A little girl who had been decorous, obedient, cooperative, suddenly burst forth as noisy, active, selfish. Said her mother, "Last year you used to be such a help to me." Looking her mother straight in the eye the girl replied, "Last year I was bored!" Harvard University includes in its folklore the alleged remark by Professor George Santayana. One day in April or May he interrupted his lecture by walking to the window, then announcing to his class: "Gentleman, it's spring!" Thereupon he walked out of the classroom forever. In the Far East an army officer is rebuked by a colleague for excessive drinking. Uplifting his glass the officer retorts, "This is the swiftest way out of Korea I know!" What is the common cause of such behavior? *Boredom.*

(1) The Christian Church declares boredom to be essentially sinful. Its medieval counterpart was called "accidie", sloth, torpor. But why a sin? Because in God's world, and among his children for whom his son was content to die, it is wrong to be bored, to be listless, apathetic, cynical. When we are bored by human beings we do nothing for them or about them. When we are bored by life it is a kind of rebellion against our heavenly father. An interesting comment on the role of boredom in breaking up "the impregnable fortress of the old Christian society" is made by a character in Joyce Cary's novel, *A Fearful Joy*. He says that it is because of boredom that two ruling groups exist in such a society as England's; one the old, exclusive clique, dying of boredom; the other, the new selfish, vulgar but full-of-life class. This latter group adores novelty but is easily bored.

When a patient completes tests at the Mayo Clinic he is frequently given a card on which is a diagram of a cross. On each arm of the cross is a word representing a main element by which a normal human being lives. The words are "work, play, love, worship." If the person examined

seems to be short on one of these it is indicated. Lopsided living is a common cause of ill-health and boredom. The Mayo analysis is close to the Christian prescription for the cure of boredom.

(2) Meaningful work is an antidote to ennui or boredom. We work not only to make a living but to add zest to life. Worse than unemployment is employment at an intolerably dull and hateful task. The "do-it-yourself" vogue has merit, not because it is economical but because it provides an outlet for a creative drive. "My father worketh hitherto and I work," said Jesus. "I must finish the work he gave me to do." Retirement from active labor should not mean complete leisure, but the chance to engage in meaningful, helpful jobs without the necessity of earning a salary or wage doing them. Much of the world's finest work in churches and in community enterprises generally is done by men and women who have found it thrilling to work for others.

(3) Play—recreation—is another clue to preventing or curing the malady of boredom. How frequently religious people give the impression which the Scots at one time are rumored to have given others, that they take even their pleasures sadly! Work becomes joy for the person who finds fun in it. If we have little leisure for actual games or sports, we can cultivate a playful attitude toward the work we do. Joy is indeed an inside job and the Master of joy can help us experience and increase it for others. "That my joy may be in you, and that your joy may be complete" was the purpose of his teaching, according to John's gospel.

(4) But "the greatest of these is love." In love, deep, Christlike, and therefore eductive—bringing out the best in persons—we have the strongest antibiotic for the poisons of boredom. The physician who told his patients who complained they had lost interest in life, to "crawl out of themselves" was close to the divine physician. "He that loseth his life shall save it." We must love God and each other in order to live at all. Christ enables every human being to become a king and priest to God and his father, to enter into newness of life. God made us to love and be loved. This is what the church is for—to fashion under God a community of loving servants of the servants of Christ. For this prayer is available—to teach us how to love even as the angels love. To the life of love we commit ourselves when we accept Christ as Lord and Saviour.

(5) Another indispensable ingredient of zestfulness is worship. We need regularly to give ourselves to the highest. If we will not, we shall worship something, someone less worthy. To worship we are constrained by our nature. We may worship money, power, position, the state, the "American way", the family, ourselves. In each of these there is much to support and admire, but not to worship lest we be guilty of adolatry. Are your idols showing?

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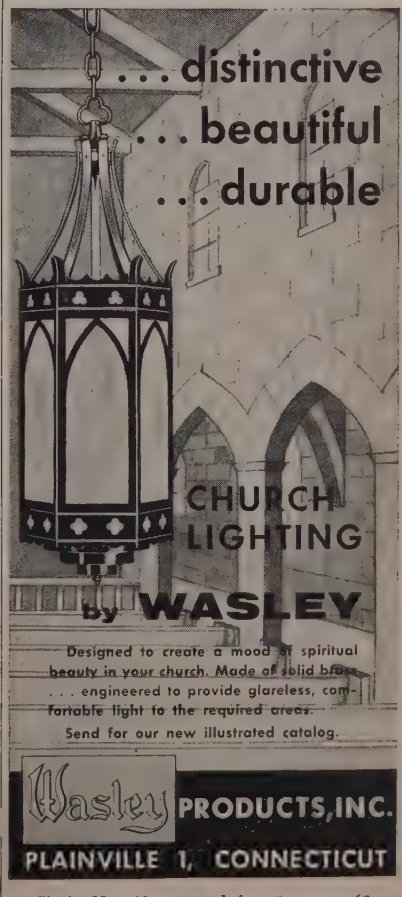
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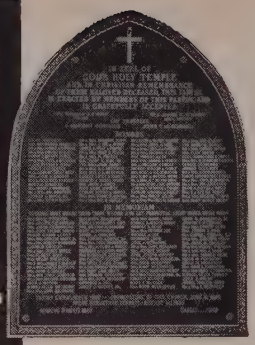

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IV. *Private Enemy Number One.* (or, *How Contented Can You Get?*)

Text—St. Luke 18:9-14. Read to your hearers James Moffatt's translation of this passage. Introduction: What's wrong with being respectable? What's reprehensible about rectitude? A pharisee was not a hypocrite. His very name means "separate"; a decent citizen of the time needed to be separated from the paganism of Rome and of Jewish society. At their best pharisees were dependable, decent, devout, law-abiding. Yet Jesus condemned the pharisee with invective he never used against ordinary sinners who crashed through the Ten Commandments. Why? Because they were guilty of self-satisfaction. (1) Self-satisfaction is an expression of the number one enemy of the higher life. What is this enemy? Pride. Both Roman and Protestant theologians agree that pride is, as Acquinas said, "the most grievous of all sins." Amusing illustration of spiritual pride can be found in Clarence Day's famous book and play *Life With Father.* His father did not go to church to be made better; why should he? In his view he was all right as he was. But self-satisfaction is not amusing. (2) Pride is a number one enemy because it is the chief obstacle to progress. In art, in science, in business, in statescraft, in church life, pride makes us content with what we have attained. Said one who should have known, Oscar Wilde: "Discontent is the first step to progress of a man or nation." (3) Why do good people become complacent or smug? Because our basic theology is wrong. We have wrong ideas of and wrong attitudes toward God. In George Buttrick's exposition of the Lucan parable in *The Interpreter's Bible* he says the pharisee "regarded God as a corporation in which he had earned a considerable block of stock, so that at any moment he might be invited to become a director." Is God a public utility, a private investment, a cosmic errand-boy or cashier? See the April, 1957, *Atlantic Monthly* for a scathing indictment of this kind of religion. Mr. Curtis Cate wrote it on "God and Success." Today many are proud of being irreligious, at least in the New Testament meaning of being religious. Some even appear to thank God they are not as church members are. (4) Pride and self-satisfaction are basic foes of goodness because they encourage contempt of others, "lesser breeds without the law", members of other churches, classes, races, nations. "He told this parable to some who trusted in themselves that they were righteous and despised others." How can we know others without divesting ourselves of the superiority attitude? How can we know others by dissection of their emotions, intelligence, background, alone? Dr. Erich Fromm, famous psychoanalyst, declares that there is only one road to understanding of our fellows, and that is the path of love. We cannot love if we feel contemptuous toward the object which should be loved. (5) God can cure us of this disease. Christ's grace can help us conquer this enemy, pride. God is as ready to forgive the pharisee as the grafting tax-collector. When we place our lives beside the life and wonder of Jesus, and his love and death, we are humbled. No self-congratulation is possible when we unmask ourselves and see ourselves against the luminous background of Christ. Then we cry—"God be merciful to me, *the* sinner." God answers with his forgiving love. And we go down justified, that is, accepted though we are unacceptable.

PARSON'S BOOKS-OF-THE-MONTH

This month I want heartily to commend four books to my brothers in Christ's ministry. I do so without even attempting a synopsis or review. First is the 1956 Lyman Beecher Lectures by Bishop Angus Dun, *The Saving Person* (Harper and Brothers—$2.00). Here is Christology every Christian should confront. Second on my list is Paul Hutchinson's posthumous *The New Ordeal of Christianity* (Association Press, $2.50). The lamented editor of *The Christian Century* knew the questions to ask, knew the sources of the Christian answers and was master of a clear, vigorous style. Roman Catholicism, Orthodoxy, Protestantism and the world crisis are treated with penetrating insight and a robust unsentimental faith. The third book should be read if only because of the man who wrote it. It is William Ernest Hocking's *The Coming World Civilization* (Harper and Brothers $3.75). Here is the eminent philosopher's preview of the future. With a minimum of complaint and pessimism, the veteran thinker indicates the way we must take if tomorrow is to fulfill the best hopes of man. More humanistic and less explicitly Christian than Hutchinson's book, it will repay thoughtful reading and meditation. The fourth member of my quartette which I urge you to obtain and probably do not need to urge you to buy is J. B. Phillips' latest translation of a New Testament book. Published in March, 1957, by the Macmillan Company at $2.00 *The Book of Revelation; a New Translation of the Apocalypse* has the novelty and fresh appeal characteristic of Dr. Phillips' versions of the scriptures. He is doing for many contemporaries what James Moffatt did a generation earlier. His two page summary of the book's meaning and the author's objectives is an admirable, if somewhat dogmatic and oversimplified introduction.

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Phillips certainly removes obscurities even though one suspects his success makes more cautious scholars wince! There are preaching values in this translation you will not wish to miss.

NOTABLE QUOTES

God does not say, "I will excuse you from passing through the waters." He says, "When you pass through the waters, I shall be there too." "My God in His loving kindness shall meet you at every corner." (Psalm 59:10) Yes, every corner of anxiety or temptation or sorrow, or pain, or loss, until the last corner of all, for though I walk through the valley of the shadow of death, I will fear no evil for *thou art with me.*—Leslie D. Weatherhead in *Prescription for Anxiety,* Abingdon Press.

Herbert H. Farmer (in *The Servant of the Word,* page 133, Charles Scribner's Sons, 1942) refers to the illness of our time as "barbed wire sickness". He says that the phrase was coined during the first war by French doctors in the prison camps. No matter what activities were devised, nothing could banish the awareness of the barbed-wire enclosure, and the isolation from any task that had real meaning. The futility of our day is like that. There has been a loss of nerve and of heart. Men have tried to recover the feeling of significance by becoming devotees of the state in lands swept by nazism, fascism, and communism, and in other lands by a fanatical patriotism. The latter has captivated many Americans.—J. Woodrow Wooley, Livonia, Michigan, in an unpublished essay for M.A., *Preaching for a Verdict.*

We are a disappointed generation. We are a discontented people. Our manner of life says it aloud even if discreetly our public faces smile. The age of happy problems has brought us confusion and anxiety amid the greatest material comfort the world has ever seen. Culture has become a consolation for the sense of individual powerlessness in politics, work and love. With gigantic organizations determining our movements, manipulating the dominion over self which alone makes meaningful communion with others possible, we ask leisure, culture, and recreation to return to a sense of ease and authority. But work, love and culture need to be connected. Otherwise, we carry our powerlessness with us onto the aluminum garden furniture in the back yard. . . We can look for our best gardens within the world's trouble. Then we must give ourselves silence and space; we can see what the will wants; we can make decisions . . . and the strength, O Lord . . . to refuse the easy solutions which have becalmed us so far.—Herbert Gold in *The Atlantic Monthly,* March, 1957, page 61.

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to shake his hand and express appreciation. One man injected a sour note. Said he, "You talked too long." He joined the line a second time and commented, "You not only spoke too long, we couldn't hear what you said." A third time he came up to the V. I. P. and said, "You not only talked too long, talked so we couldn't understand you, but what you said wasn't worth listening to." An embarrassed woman overhearing these derogatory remarks said by way of comfort to the preacher: "Don't pay any attention to him. He's the town moron and only repeats what everybody else is saying!"

Truth, not elequence, is to be sought for in Holy Scripture. Each part of the Scripture is to be read with the same spirit wherewith it was written. We should rather search after profit in the Scriptures than after subtle arguments.

Thomas a Kempis

Let not the authority of the writer be a stumbling-block, whether he be of great or small learning; but let the love of pure truth draw thee to read.

Thomas a Kempis

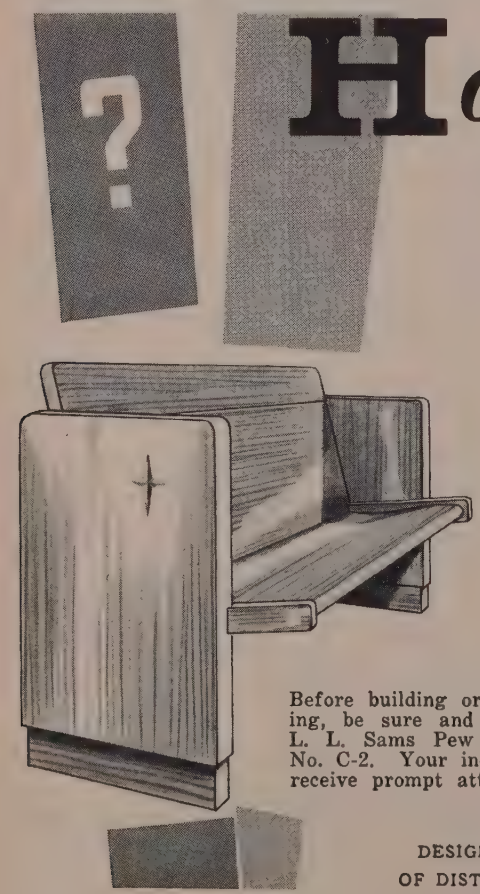
Ministers' Vacation Exchange

Webster Groves, Missouri. Methodist. Exchange parsonage and pulpit during July. New suburban air-conditioned church, nice parsonage, near St. Louis. Prefer east coast, congenial denomination. T. Cecil Swackhamer, 698 West Lockwood, Webster Groves, 19, Missouri.

Macon, Georgia. Presbyterian. Exchange manse and pulpit, preferably last half of July and first half of August. Prefer Canada, especially maritime provinces. Wade P. Huie, Jr., 2193 Vineville Avenue, Macon, Georgia.

Millerstown, Pennsylvania. Methodist. Exchange pulpit and parsonage for three or four weeks, July, August, or September, congenial denomination. Prefer seacoast, small town. Honorarium for Sunday services. We are in Seven Mountains area of central Pennsylvania, three hours from Washington, Baltimore, Philadelphia. Paul D. Schroeder, Millerstown, Pennsylvania.

St. Joseph, Missouri. Congregational. Will supply or exchange parsonage and pulpit, any congenial denomination during August. Gulf region preferred. W. Fred Primrose, 1215 Jules St., St. Joseph, Missouri.



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Garden City, Michigan. Presbyterian. Exchange pulpit and manse with New England or eastern minister of same or congenial denomination, one or two months. Preaching and emergency pastoral work. R. R. Rives, 1831 Middlebelt Road, Garden City, Michigan.

San Fernando, California. Methodist. Exchange pulpit and parsonage month of August, congenial denomination. Desire Seattle, Tacoma, Vancouver area. Lawrence Warren, 900 North Workman, San Fernando, California.

Ridgetown, Ontario. United. Will supply pulpit near east coast for three Sundays in July or August for use of parsonage. No children or pets. Robert W. Young, Box 222 Ridgetown, Ontario.

Geraldton, Ontario. Presbyterian. Exchange congenial denomination for August 11, 18, 25, and perhaps September 2. One service, interesting lumbering and mining town. Prefer northeastern states. W. B. Macodrum, Box 376, Geraldton, Ontario.

Will supply in Cleveland area, June 16 to July 7. Christian. Clyde H. Evans, Detroit and Roycroft Avenue, Lakewood 7, Ohio.

North Tonawanda, New York. Disciples. Exchange manse and pulpit two or three Sundays in August. Near Niagara Falls. Desire location in or near Washington, D. C. N. V. Blankenship, 432 Wheatfield Street, North Tonawanda, New York.

Avoca, Pennsylvania. Presbyterian. Exchange pulpit and manse congenial denomination, four weeks, July or August. Near Scranton, one hour's ride from Pocono vacation area. Need four bedrooms. James H. Glasgow, 1125 Main Street, Avoca, Pennsylvania.

Windsor, Ontario. United. Will supply for use of manse, July 28th-September first. J. W. Houston, 628 Ouellette Avenue, Windsor, Ontario.

Toronto Canada. United. Exchange for July or August. Morning service with honorarium. We have three children, no pets. William E. Wilson, 52 Harlandale Avenue, Willowdale, Ontario.

Kewanee, Illinois. Presbyterian. Supply or exchange pulpit and manse for three weeks in July or August. Morning service with honorarium. Convenient manse with one air-conditioned room. Prefer location

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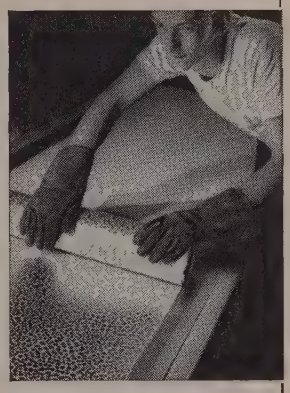

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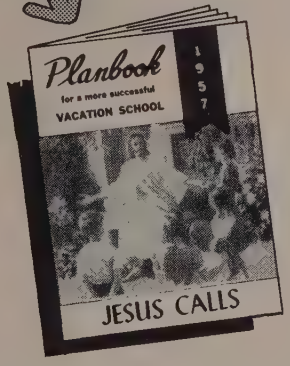

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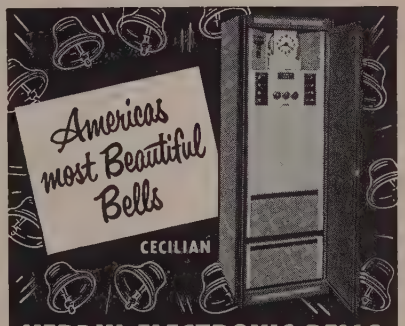

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Yonkers, New York. Methodist. Will supply and exchange with any congenial denomination in the south. Available July 7, 14, 21, August 18, 25, Sept. 1. Lester L. Haws, 156 North Broadway, Yonkers, New York.

Will supply. Will supply pulpit on or near the coast of New Jersey, Massachusetts, New Hampshire or Connecticut during August for use of parsonage. Albert Burnside, 157 Mortimer Avenue, Toronto 6, Canada.

St. Petersburg, Florida. Methodist. Exchange pulpit and parsonage during July or August. Prefer California, Oregon, Washington or Colorado. We have air-conditioned church, conservative. Near beaches, fishing. Two services. Allen E. Bartlett, 4230 21st St., St. Petersburg, Florida.

Caledonia, Ohio. Methodist. Will exchange pulpit and parsonage for three weeks during July or August with minister of congenial denomination in New England. Albert J. Wagner, Box 24, Caledonia, Ohio.

Will supply. Methodist. Will supply first two Sundays in June for use of parsonage in or within Durham, North Carolina. Robert G. Hedrick, Chaplain, Veterans Administration Hospital, Muskogee, Oklahoma.

London, Ontario. United. Will exchange pulpit and parsonage for month of August and possibly first in September. Prefer New England States, New York City. Honorarium $100, would expect same. Milton G. Cook, 178 East St. London, Ontario.

Will supply. Methodist. Will supply pulpit of congenial denomination in New England or Canada for four Sundays in July or August for use of residence. Possibly exchange residence. Fred B. Wyand, 217 Ballenges St. Hinton, W. Va.

Claresholm, Alberta. United Church. Exchange parsonage and pulpit with minister in U. S. or Canada for four, five, six weeks mid July to mid August. Honorarium, one service, in the foothills of the Rockies, 165 miles from Banff. Edward W. Oldring, Claresholm, Alberta.

Yonkers, New York. Presbyterian. Will supply or exchange pulpit and manse with minister of congenial denomination, four weeks in July. Prefer seacoast of Florida or lake region of Michigan. Emlen H. Zellers, 50 Rockland Avenue, Yonkers, New York.

Washington, D. C. Presbyterian. Desire manse exchange in July. Wilbur Siddons, 7706 Alaska Avenue, Washington 12, D. C.

Haverstraw, New York. Presbyterian. Will supply or exchange for parsonage on coast of Massachusetts or Maine. Haverstraw is 30 miles from New York on Hudson River, 10 miles from Bear Mountain Park, near Thruway. Harold J. Quigley, 56 Hudson Ave., Haverstraw, New York.

Will supply. Church of Christ. Will supply pulpit, conduct two-week meeting, conduct Daily Vacation Bible School with any congenial denomination in Northern Iowa, last part of July or First part of August. Roy H. Anderson, Box 732, Forest Lake, Minnesota.

Elgin, Illinois. Methodist. Exchange parsonage some time after July 14. One hours drive from Chicago. Pulpit supply optional. Prefer East or coastal Florida. Ernest Cummings, 322 Perry, Elgin, Illinois.

Charlotte, North Carolina. Presbyterian. Exchange pulpit and manse, congenial denomination, month of August. Four bedroom manse, all conveniences, generous honorarium. James E. Ratchford, 201 Irwin Avenue, Charlotte, North Carolina.

Higgins Lake, Roscommon, Michigan. Completely modern cottage available during June and July, 1957. Sand beach, gas cooking and heating. Sleeps two to eight. Willard S. Thomas, 408 Charles St., Turtle Creek, Pennsylvania.

Grand Haven, Michigan. Methodist. Desire six week, but will consider four week exchange during July and first part of August. Located on Lake Michigan, all recreational facilities. Would prefer exchange in Rocky Mountains in Canada. Honorarium provided. Carl B. Strange, 316 S 7th St., Grand Haven, Michigan.

Snow Hill, Maryland. Methodist. County seat town of 2600 between Chesapeake Bay and ocean, 125 miles from Baltimore and Washington. Prefer exchange in New England or west of Mississippi. H. B. Flater, Snow Hill, Maryland.

Will supply. Will supply pulpit of church in northern states near recreational areas July or August for use of parsonage. William D. Powell, General Secretary, Philadelphia Council of Churches, 1421 Arch St., Philadelphia 2, Pennsylvania.

Osbornville, New Jersey. Presbyterian. Exchange pulpit and manse in congenial denomination in New England near a lake or ocean for two or three Sundays July 9 through September 5th. Duplicate services, two-bedroom manse, one and a half hours from New York, Philadelphia and Atlantic City. Merle E. Porter. Osbornville, New Jersey.

Brantford, Ontario. United. Will supply four Sundays in July or August. Comfortable parsonage available, but the pulpit is supplied by assistant. Near Toronto, Niagara Falls. H. Francis Yardley, 46 Cayuga Street, Brantford, Ontario.

Toronto, Ontario. United. Exchange with minister of congenial denomination for one month or five weeks, morning service only with honorarium. Prefer New England or Eastern New York. Three bedroom parsonage, 330 yards from Lake Ontario. Ralph C. Williams, 91 Lakeside Ave., Toronto 13, Ontario.

Laurel, Virginia. Exchange manse and pulpit for four weeks, July or August. Prefer Atlantic seaboard, especially Florida. Near golf course, suburb of Richmond in center of area with historic interest. Raymond P. Sharp, Laurel, Virginia.

(Turn to page 53)

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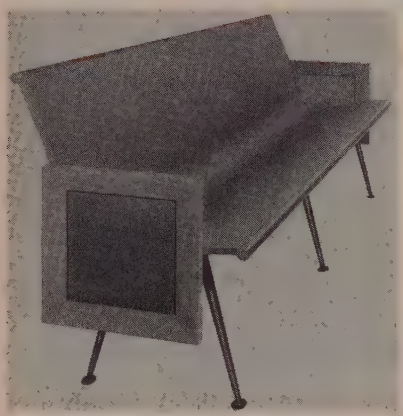


CONTEMPORARY PEW

The American Seating Company has announced a new pew, called the "Bodiform Contemporary" which is designed to keep abreast of the latest in furniture and architectural design.

Circle No. 5571 on card insert

FINISHED SLIDES ON THE SPOT

The Polaroid Corporation has introduced a new on-the-spot system for making slides. Black and white transparencies may be made inexpensively within two minutes. Special snap-together mounts are provided for use in the manufacturer's own projector or in conventional lantern slide projectors. The film used is an extremely high speed panchromatic.

Circle No. 5572 on card insert

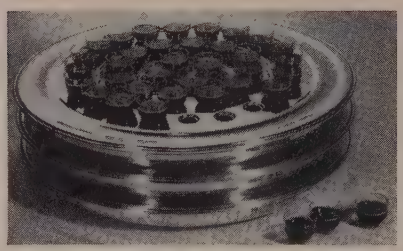
CHECK WRITER

A new small portable checkwriter which prints in a deeply penetrating, indelible black ink has been placed on the market by the Applied Research Corporation. Designed for both business and personal use. it is said to insure against check falsifying, kiting and tampering.

Circle No. 5573 on card insert

Information on New Products

If you wish to have more information on new products described on these pages, please circle the corresponding number found on the insert card on page 65, tear off, and mail. Don't forget to fill out the space for your name, address, and church.



COMMUNION WARE

A new communion service has been put on the market by Bethany Press. Called the "Antioch Chalice" it is said to be modeled after the oldest known communion chalice. Offered in different finishes, the trays hold 44 cups and are easily and compactly stacked.

Circle No. 5574 on card insert

CUTLERY BOX

A new cutlery box, called the "Royalite", is being distributed by Edward Don and Company. It is said to be almost indestructible, and quiet. Made of plastic, it is much cheaper than comparable stainless steel boxes, so claims the manufacturer.

Circle No. 5575 on card insert

VINYL CARPETING

A new carpeting, known as "Florweave", is being introduced to the American market. It is said to combine the low maintenance and moderate cost of linoleum with the look of fine broadloom. The product, made in England and imported by Sorkin Enterprises, Inc., is made of vinyl plastic with a cushion felt base and is flame and acid resistant.

Circle No. 5576 on card insert

ROOM-DARKENING CURTAINS

Dura-Decor audio-visual room-darkening curtains are made of Fiberglas with a synethic resin coating and are said to be fire-resistant and require a minimum of maintenance. Manufactured by the Duracote Company, they are light in weight, have sufficient opacity for ideal darkening, yet permit ventilation.

Circle No. 5577 on card insert

PORTABLE STORAGE FOR DISHES

New stainless dish trucks are now being introduced by the Lakeside Manufacturing Company. Called "Store'n'Carry" they provide maximum utility and convenience for the storage and distribution of dishes of all sizes. The manufacturer claims that the double strength uprights, extra braces at points of stress, reinforced dish shelf and easy-rolling ball-bearing casters assure years of dependable service.

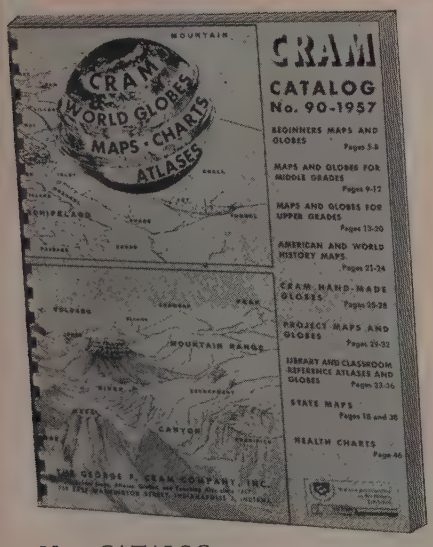
Circle No. 5578 on card insert

METALCRAFT FOLDER AVAILABLE

The Meierjohan-Wengler Company has issued a new folder displaying tablets, sculptured plaques, honor rolls, memorials and architectural metal letters which the company makes, specializing in bronze, aluminum, nickel silver, stainless steel and wrought iron.

Circle No. 5579 on card insert

New Products for Churches



New CATALOG

A new catalog of maps, globes, charts and atlases is now available from the George F. Cram Company. All maps and globes are illustrated in color.

Circle No. 55710 on card insert

CHOIR ROBE MATERIAL

The Collegiate Cap and Gown Company has announced a new material which is said to promise comfort even in the warmest climate. Called "Mayfair faille," it is available in a full selection of colors and shades.

Circle No. 55711 on card insert

Bunch or Bouquet?

Fred Smith

Do I need to draw your attention to the difference between a bunch of flowers and a bouquet of flowers? A dictionary well chosen will tell you the difference. I remember, however, the day when I *saw* the difference. The place was a very beautiful Gothic church interior. Upon the altar table and the front facing shelf of the chancel some bunches of flowers had been placed. To the educated eye it was at once evident that whoever had the placing of the flowers as his duty knew little about arranging the flowers in the vases symmetrically or placing the flower filled vases artistically and, in this particular opportunity, symbolically. Someone had missed a fine opportunity in not using the space arrangement of the flowers to sermonic effect. Said a visitor once in the church of which I was pastor: "Mr. Smith, there is *atmosphere* in this church." I at once replied: "Thank you." Then I went on to indicate that this was so because of the intelligent space arrangements in the interior of the sanctuary.

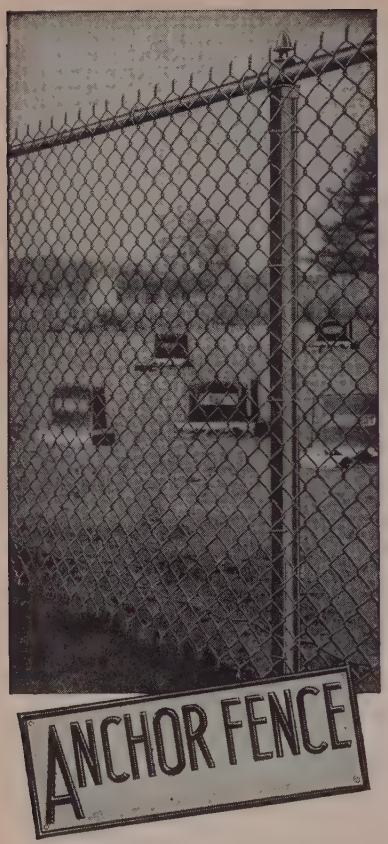
In the situation under observation this has to do with the matter of flower assembling and the space arrangement of the same. Take the instance I have just mentioned. The opportunity was all that could have been desired. But what had happened? Someone, to whom a church interior was just a building and not a form of architecture, had not realized that the arranged flowers could have been framed to add loveliness by just a little further thought. All that the arranger thought of was of having the flowers look pretty.

But here is what could have been done. Flowers had been placed fairly symmetrically on the altar table in vases made of a cream white crockery and designed in the form of angel heads. Two other vases of flowers, one on each side of the altar, had been arranged as off-sets to the center decoration. Later, in walking around the church, I found a lovely vase, filled with flowers, which was clearly the main centerpiece of the vases upon the altar. The center-piece should have been in its proper place with the other smaller vases arranged in the form of spreading wings from that center. Then one could have had an inevitable reminder of the marvelous victory statue of Samothrace.

Happily, Protestants in general are coming to realize the improved use of the decorative arts in the service of the church and church school in our time. I saw that in my own church last Easter. Set in the rear wall of the chancel is a large white cross. The altar table in front of it is covered with a rich crimson-colored cover. For Easter this was replaced with a white linen cover, upon which, suitably spaced from the candles and offering plates, with the usual flower vases removed for that day, were five Easter lily plants. It all made a pretty effect. It needed one more touch to transform it to a lovely result. This was done by placing a shelf under the two rear placed plants which gave the final and fine result of a flower surrounded cross on a hill called Calvary. Had the plants been arranged on a level plane only it would have looked "nice" —"pretty,"—yet lacking the complete and finest touch. That was achieved by the step-up arrangement which lifted the whole arrangement into the realm of high symbolism. And all done at the cost of a little extra thought. In other words successful and spiritual flower arrangement in a church and church school does not call so much for high finance as it does for a thoughtful philosophy.

Flowers are available in almost every community for the greater portion of the year. See that some one, with a good eye for thoughtful flower arrangement, is appointed to have the overseeing of their arrangement in church or church school. By this fore-thought you are assured that you will not have bunches of flowers brought miscellaneously into the church as bunches of flowers, but there will be bouquets of flowers which are not only pretty in themselves but take on an added loveliness and meaning through the arrangement.

To arrive at this desired end calls for thought in many ways. First: there is the necessary fact of having suitable flowers there each week. In church this may be helpfully achieved by making it known that memorial flowers are very acceptable, *but,* also make it known that Mrs. Blank, will be glad to have notice of the gift and will take care of the arrangement. Or else —well, you know what can happen! Pride will break in. I remember such a case. The family had the habit of bringing a nice bouquet for a special flower service arrangement. The bunch of flowers was brought in at the last moment. For the artistic eye it was not pleasant. Such things should only happen once.



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Circle No. 56 on card insert

As the minister or leader of a church department it is easy to educate your givers through general talks with your larger audience concerning the highest ministry of well arranged flowers. It works. But another item should be noticed. The flower arranger should think ahead for any special occasion such as Palm Sunday. My flower arranger sent to Pennsylvania from Kansas for some pussy-willows for the altar vases long ahead of the day they would be required. They came and were used on schedule. For diversified artistic coloring there were placed with the pussy-willows some artificially colored grasses. There are those who think that anything artificial should not be included in a flower arrangement. I think this is a point well taken with one or two allowable exceptions, such as the one just mentioned. I have seen artficially made flowers adorning a table or an altar. Only in one case was the result well pleasing in my sight, with the result that they are now banned from that use. One can secure what are known as everlasting flowers in seasons when nature is moribund.

I have mentioned flower arrangement so far as if it were an adult duty and privilege. But it is more than this. Children like to bring flowers as an offering to their church school. A wise leader will see that they are accepted with thanks and added counsel. I recall such an opportunity. I purposely altered the line arrangement of the flower arrangement. Then when the children came in I asked if any one had any suggestions about the arrangement. Immediately one of the girls drew attention to the out-of-line arrangement. It was at once corrected. Then one of the girls drew attention to the fact that some of the pansies were wilting. She knew what flowers should look like in the house of God.

One very rewarding experience I had in a Daily Vacation Bible School which I supervised. The group over which I had supervision met in the church. So each day we had children specifically appointed to bring flowers and to arrange them in the altar vases. Then attention was drawn to proper arrangement. The children learned a lot in ten sessions.

See that the container and (if placed on a stand) that the stand is appropriate. I was in rather a famous church recently. By the side of the $1000 pulpit were two flower stands that were cheaply made. The thousand dollar pulpit looked like ten cents! Then too in the departmental areas how often have I seen quart glass jars being used as flower containers. Often merely a well placed word and request and someone will bring the proper sort of container as a gift or make a stand that is worth-while. I have done it, again and again, and it always work out well.

Thus bunches of flowers become bouquets arranged in such a way that they not only add to the happiness of life but to its holiness.

In the May

PULPIT DIGEST

The professional journal of the Protestant ministry

- **The Christian Minister and the Desegregation Decision** by **Howard Thurman**—an article which outlines the Southern minister's heavy responsibility in the present crisis in race relations.
- **Jesus and the Essenes** by **Duncan Howlett**—a discussion of the similarities and differences between Christ and the Dead Sea monastics.

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Above my misery:

It gives me hope,
It gives me cheer,
And takes away
My every fear.

Up, up, up toward heaven,
The steeple beckons me;
It points its finger up
To God's eternity:

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I see my God,
And raise my thoughts
Above this sod.

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Minister's Vacation Exchange

(Continued from page 49)

Waynesboro, Virginia. Presbyterian. Will exchange manse and pulpit with someone in Florida, Michigan, Illinois. We are near Blue Ridge Parkway, Massanetta Springs, Washington, D. C. John Womeldorf, 1900 Mt. Vernon St., Waynesboro, Virginia.

Princeton, New Jersey. Will supply, and will offer home here, no preaching. Prefer seashore or mountain lake setting. Three-six weeks between July 1-August 31. John R. Bodo, First Presbyterian Church, Princeton, New Jersey.

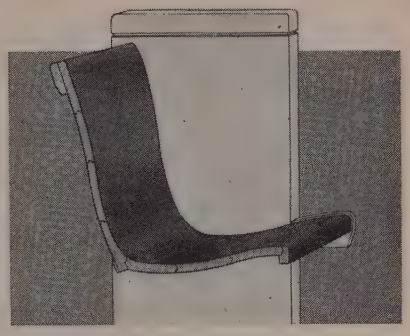
Moosic, Pennsylvania. Presbyterian. Manse and pulpit exchange, congenial denomination, mid July to mid August. Near numerous lakes for swimming and fishing. Four hours drive to New York, Harrisburg, Philadelphia. William J. Frazer, 625 Main St., Moosic 7, Pennsylvania.

Will supply. Presbyterian. Will supply pulpit in Northeastern United States July 14 to August 4 for use of manse. B. D. Union Theological Seminary. William W. Young, Scottsville, New York.

Logan, Utah. Presbyterian. Will supply or exchange, congenial denomination within two hours driving time of New York. Logan is in heart of vacation land. Three to five Sundays including the middle of July. Miner E. Bruner, Second West and Center, Logan, Utah.

South Houston, Texas. Methodist. Exchange pulpit and parsonage with Methodist near a theological seminary. Available after July 21. Suburb of Houston on Galveston freeway. Howard K. Williams, Braumont at Illinois, South Houston, Texas.

New Castle, Pennsylvania. Congregational. Manse exchange, no pastoral duties here. Four bedroom manse within easy reach of midwest vacation areas. W. E. Spencer, 100 East Reynolds Street, New Castle, Pennsylvania.



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NEW BOOKS

A Review Article

Ministers Through the Ages

THE MINISTRY IN HISTORICAL PERSPECTIVES, edited by H. Richard Niebuhr and Daniel D. Williams, Harper & Brothers, 335 pages. $5.00.

This book which was initiated by the "Survey of Theological Education in the United States and Canada" brings a word picture of the Christian ministry from the days of the apostles to the present time. Eight authors participate in the symposium, yet the editors did their work so well that the continuity of single authorship is achieved.

John Knox writes on the ministry of the primitive church; George Williams takes the ministry of the Ante-Nicene church and the Patristic period; Roland Bainton discusses the ministry of the Middle Ages; William Pauck has for his subject the clergy in the Reformation era; Edward Hardy writes of the priestly ministries in the modern church; Winthrop Hudson pictures the ministry of the Puritan age; Sidney Mead has the evangelical ministry for his subject; and Robert Michaelsen discusses the problems and opportunities of the ministry in America from 1890 to the present time.

This is both a good book and a good tonic. It destroys some of the superstitions which usually cloud our work. It will amaze some readers to learn that the primitive church was not a continuous fellowship of faith and love with little emphasis on organization and finance. Indeed our early church fathers were skilled in the art of organization, and the lives of the local church leaders were busy ones. Their social service obligations were heavy.

The person who is eternally seeking a pattern for a Christian society which is one in spirit and organization will not get much help from the pages; nor will the man who feels that ambitious and scheming ecclesiastics belong only to the modern era. The confusion of diversities of administration which plague the modern church has its precedents in the history of the past. Just how our Protestantism has hung together, loosely as it has, seems almost a miracle when compared with the maze of administrative ideas which followed the reformation of Luther.

Those of the psychic mind will find much comfort when they learn that spiritual healing and the use of mediums (prophets) were recognized as a legitimate part of the church program in some periods.

Perhaps best of all, the book will be a good tonic to those who compare the present churches with those of the good old days in our own country, when revivals were the weekly meat of Christian bodies and church buildings were erected in such a way as to make the descent of the sinner from the balcony to the altar an easy one. These readers will find that the age of evangelism in America was but one epoch of a long, continuous life of the people called Christians; and those who really seek traditional foundations will have to go back much further.

As we come to the last chapters of the book the reader is conscious that the church of today has a vision as it moves forward into the fields of theology, education, and social life. The mechanics at times seem to take a lot of energy, but we are building great institutions and the Christian philosophy is making itself felt in the affairs of the world. The missionary spirit is sufficient demonstration.

The authors are dealing with history, but here and there smiles will break forth as you read. As the prize exhibit I offer this item which gives the rules for detecting a false prophet.

> **No prophet who orders a meal in the spirit shall eat of it: if he does he is a false prophet. . . Whoever shall say in the Spirit, "Give me money or something else," you shall not listen to him. And if a prophet extends his visit more than three days, he is not a prophet.**

I was also interested in the suggestion of one author that the special garb for the clergy was not originally planned to honor his piety but to make him so conspicuous that he would avoid every appearance of evil.

W.H.L.

Theology and Philosophy

THE CHRISTIAN AND HIS AMERICA by Gerald Kennedy, Harper and Brothers, 175 pages, $3.00.

This reviewer is continually surprised by the remarkable choice of fresh and colorful illustrations with which Bishop Kennedy brings alive any subject he seems to touch, whether written or spoken. Once again he does it in this study of Christianity and the social order as revealed in American life, which study has grown out of the Ayer Lectures for 1955 at Colgate-Rochester Divinity School.

His book is in three sections. "Delusions" gives him a chance to speak his mind about the myth of the superman with our American emphasis upon power, as well as our degeneration through conformity to and through the mass mind. "Designations" concerns the various titles of the Christian vocation—priest, pilgrim, pioneer, and so on—through which the Christian best expresses his faith in today's living. Speaking and writing as he is for ministers Bishop Kennedy is a gadfly indeed as he points out what should be alongside of what is! His third section, "Demands", comes in three chapters whose titles tell his theme: "To Become", "To Bring Forth", and "To Advance."

This book can well serve two purposes. One, it certainly interprets through a keen and honest mind the dilemma of Christians in the social world that is America, an interpretation that ministers and laymen must answer. Second, and quite incidental to its major theme, it is a source book for homiletical material, both in illustrative material that will be new to most congregations and in germinal ideas that should refresh the pulpits of America for a few months to come!

H.W.F.

KIERKEGAARD COMMENTARY by T. H. Croxall, Harper and Brothers, 263 pages, $5.00.

This is the third book that has been written by Dr. Croxall on the neglected theologian who has come to have such an astonishing influence on Continental and American thought a century after his death. He is an English scholar who lives in Denmark and himself states the purpose of this volume as meeting "the primary need for English readers of explaining, sorting out and commenting upon the actual words that Kierkegaard wrote," as well as clarifying and correcting extant English translations.

The first three chapters seek to give a general survey of the aims and methods of Kierkegaard, without which an understanding of his books is hardly to be attained. Experts may indeed question whether such a systematization of the Dane's thought is either possible or desirable. In fact, it is possible to quote Kierkegaard's own harsh words against such bloodless dogmatization of something that can rightly be understood only as a living, breathing thing. Nevertheless, even though on the Procrustian bed of such a system a few members of the living body must be stricken off, the reader who is seeking to find his way to an understanding of this influential thinker will be grateful to Dr. Croxall.

He will also value the remaining chapters that summarize and comment upon Kierkegaard's books in the order of their writing. In this way the proper place of each in Kierkegaard's complete scheme can be sensed.

This is, therefore, almost an indispensible book for all who wish to understand this theologian or the moderns who have borrowed so much from him.

J.S.

THE COMING WORLD CIVILIZATION by William Ernest Hocking, Harper and Brothers, 210 pages, $3.75.

Here is the twentieth and probably the final book of Harvard's famous philosopher. After his retirement from teaching he began to think through for himself the meaning of civilization, especially as with penetrating analysis he looked to what must lie ahead for the world. So he offers what he calls "a philosopher's view of history" as a culmination of his own thought. If one would know Hocking, here he is!

With unusual clarity for a philosopher the volume considers the place of the state and of religion in this angry world, wondering if either will endure as some humane order in years to come. He points out the impotency of the state, which he says rests ultimately in the failure of its motivation. A deepening of subjective sensitivity is necessary to advance, and his next study concerns going beyond modernity. But is this to be resolved into a new form of Christianity or into a new religion entirely? After a historical review, he considers the character and future role of Christianity and its place in the interaction of the various universal religions.

His final section or study is his distilled thinking in which he shows how religions will ultimately unite in fulfillment of the human purpose or goal of history in its creativity.

There is nothing simple about this book, unless it be its growing thesis in the vitality of religion at the core of the motivations of civilization. It is no bedside book, but is worth the hard concentration needed to stay with it for the average minister or laymen.

H.W.F.

Preachers and Preaching

BASIC PUBLIC SPEAKING by Paul L. Soper, Oxford University Press, 374 pages, $5.00.

This is the second edition of a widely used book in the field of public speaking. Although the volume is not excessively large, it is comprehensive. If there are aspects of public speaking which Dr. Soper has ignored in this book, I have not been able to find them after a long search. One of the evidences that the author goes right down to earth for his material is the chapter on pronunciation and articulation. Although this discussion at the outset might impress the possible reader as more likely to be helpful than interesting, it is safe to say if anybody with a real interest in public speaking starts to read it, he will not stop until he is through. Another basically practical chapter is the one on physical behavior.

Like a number of the chapters this one is especially fortunate in its beginning. The first paragraph consists of a good story. The lecturer Chester Sanford tells of an incident that occurred in a hotel lobby in a town where he was to speak. The young lady at the cigar stand where he was buying a newspaper remarked enthusiastically that she was going to hear Professor *Sandford* lecture that afternoon. He then told her that he was *Sanford.*

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After looking him over carefully she said, "Well, I believe I'll go just the same."

This is not the only place where the book is spiced with delightful humor. On page 196 there is an especially witty introductory passage used by Adlai Stevenson four years ago in a speech at the University of Wisconsin. William Lyon Phelps is quoted as beginning a commencement address as follows: "I am very much pleased to see my speech comes between two of my favorite operas, the opera Mignon and the opera Lohengrin, which will relieve you in a short time." The chapter on language is brief but rich in information and suggestion.

Although *Basic Public Speaking* is primarily a successful text-book, it is highly readable and deserves a wide circulation outside of the classroom. For many readers contact with it will be a real adventure.

L.H.C.

PRINCIPLES AND PRACTICE OF PREACHING by Ilion T. Jones, Abingdon Press, 271 pages, $3.95.

There is no poverty of books dealing with the life and work of the preacher. In fact some argue that we have too many volumes on preaching. It cannot be denied that a steady stream of them comes from the press. Under these circumstances a book must be of more than ordinary value to justify its existence. However, one does not have to read many pages in the *Principles and Practice of Preaching* without discovering that he is making the acquaintance of a work of exceptional value.

The sub-title of the book is "A Comprehensive Study of the Art of Sermon Construction," and these words give a reasonably clear idea of its scope. This is a study of the art of preaching in which no phase of the subject is ignored. The material is divided into five parts and each of these contains several chapters. For example, Part III is entitled "Preparing the Sermon" and the four chapters have the following titles: The Weekly Routine, Preparing Illustrative Material, Preparing the Introduction and Conclusion, and The Style of the Sermon.

This is a full book, rich in material and practical in approach. If one were counting on his fingers the ten most readable books in the field, he would unhesitatingly include it on his list. It is a brilliant piece of writing and opens many fields of thought. The author is professor of practical theology at San Francisco Theological Seminary.

L.H.C.

THE EXCELLENCY OF THE WORD by William H. Nes, Morehouse-Gorham, 158 pages, $2.75.

This volume contains the four George Craig Stewart Memorial Lectures in Preaching delivered in January, 1954, at Seabury—Western Theological Seminary by William H. Nes, professor of homiletics in that institution. The topics of

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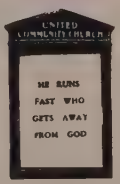

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Professor Nes's lectures are The Preacher and the Bible, The Use of Images, Preaching in a Time of Anxiety, and Priesthood and the Word. In the preface the author tells us that these lectures do not stress the techniques of homiletics. He further states that it has been his purpose to emphasize especially "a renewed appreciation of the dignity of Christian eloquence, a just sense of its derivation from the excellency of the divine word, and a vivid relation recollection of the relation of the preacher's office to the true nature of the Christian ministry."

The second part of the book is an appendix devoted to "a Survey of Homiletics Education" by Noah E. Fehl, Assistant Professor of the History and Philosophy of Religion in Seabury—Western. This is essentially a report which—like all Gaul —is divided into three parts. The first states the problem, the second is a survey of present standards, and the third a series of recommendations for improvement. The discussion is full of dynamite and deserves wide and careful reading.

Professor Nes's lectures deal with the dynamics rather than the mechanics of preaching. In many places they tempt to quotation. The lecture on The Use of Images blazes a new trail in homiletical writing and will make the reader do some thinking for himself.

L.H.C.

THE VITALITY OF FAITH **by Murdo Ewen Macdonald, Abingdon Press, 158 pages, $2.50.**

The minister of St. George's West Church of Edinburgh, Scotland, presents in this little volume twenty-four vigorous messages which seek to show Christ's answer to some of life's problems. The author is an interesting person for he was captured during World War II by the Germans and placed in a camp with both British and American soldiers. When the Americans were finally separated from the British and were without a chaplain, he was permitted to serve the Americans. Later the United States government awarded him the Bronze Star.

The volume seeks to answer a simple yet extremely important question: Can the Christian faith be sufficient to meet our age of doubt? The minister must proclaim a stable gospel. Yet, as the author points out, religion is always conditioned by the contemporary culture through which it speaks. The author agrees with Ruskin's definition of good preaching: "It is thirty minutes to raise the dead in." The sermons in this book are given with the assumption that there is a definite message to proclaim. The message must be offered in such a manner as to emphasize the principle that its hearers cannot come to easy terms with the world.

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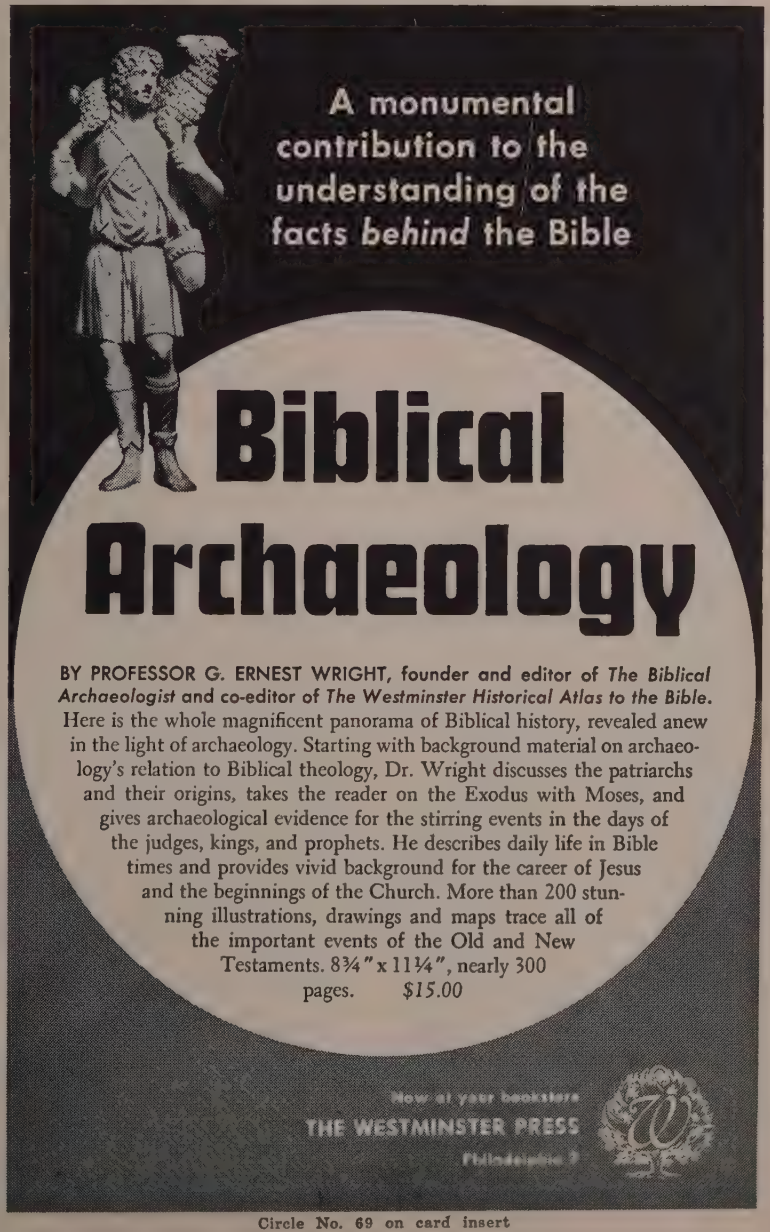
W.L.L.

DOCTRINAL PREACHING FOR TODAY **by Andrew W. Blackwood, Abingdon Press, 224 pages, $3.00.**

This book is the product of a long and rich experience as a preacher and a teacher of preachers. For twenty years Dr. Blackwood was professor of homiletics in Princeton Theological Seminary. Since 1950 he has been professor of preaching in Temple University School of Theology. This is by no means his first book in homiletics. It is safe to say that nobody at all familiar with the literature of this field is unacquainted with the publications of Dr. Blackwood. Many readers of his other works will welcome the present volume with much interest.

The first sentence in the introduction reads: "This book advocates doctrinal preaching by the local minister." The first part deals in a practical manner with the theory of doctrinal preaching. The second deals with the application, still more practically. The sub-title of the volume is *Case Studies of Bible Teachings*. The book is rich in examples of doctrinal preaching. Theology, homiletic approaches, outlines, illustrations, applications, and all of the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Bible

A GREEK-ENGLISH LEXICON OF THE NEW TESTAMENT AND OTHER EARLY CHRISTIAN LITERATURE, **translated and edited by W. F. Arndt and F. W. Gingrich, The University of Chicago Press, 909 pages, $14.00.**

This is translated from W. Bauer's "Grieschisch-deutsches Worterbuch zu den Schriften des Neuen Testaments und der ubrigen Urchristlichen Literatur," 4th edition, 1949-52. It is long over-due—for not since Thayer's, published originally in 1886, has there been a major lexicon in English. In the decades since that time vast archeological discoveries have thrown much light on the meanings of many words in the *koine* Greek. Commendably and with competence the translators have given their own interpretation in numerous instances along with some rearrangement of entries, corrections, the inclusion of more irregular verb-forms and they have added considerable etymological material. The typography, printing and binding are of the usual superb quality we expect from this publisher. This lexicon will long stand as a major contribution of our era to New Testament study.

S.L.

THEOLOGY OF THE NEW TESTAMENT **by Rudolph Bultmann, Charles Scribner's Sons, Volume I, 366 pages, $4.00; Volume II, 278 pages, $4.00.**

When the first volume of Professor Bultmann's work appeared five years ago it became clear immediately that it would ultimately be one of the truly great Biblical and theological creations of this generation. The appearance of the second volume irrevocably confirms this judgment.

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R.W.A.

EVERYDAY LIFE IN OLD TESTAMENT TIMES, **By E. W. Heaton, New York, Charles Scribner's Sons, 240 pages, $3.95.**

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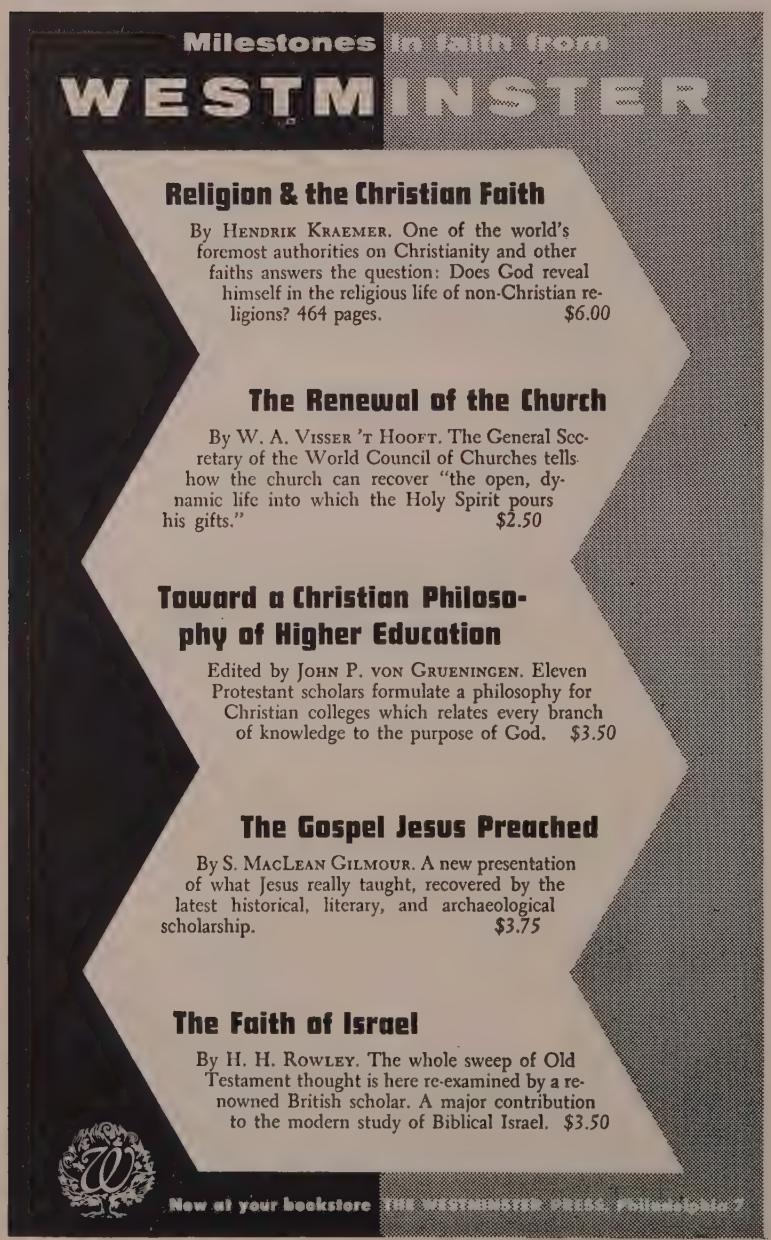
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mately from 1250 to 586 B. C. He deals with the home, the public market place, work, military life, and worship. He draws extensively upon the research work and discoveries in the field of Biblical archaeology of the past century, and with great skill bits of information are pieced together so that the whole gives a rather significant insight into every day life.

It is intended that this volume will serve as a companion to a similar one dealing with the New Testament, published in 1954. The excellent illustrative drawings in this one as well as the first have been done by Mrs. Marjorie Quennell. These together with the photographic reproductions of various objects and points of interest greatly enhance the book's value. Not the least item of interest is the beautiful jacket, done in color, giving the reader a bit of flavor of the artistic aspirations of ancient peoples.

S.L.

Devotional

JOY IN BELIEVING, From the spoken and written words and the prayers of Henry Sloane Coffin, Edited by Walter Russell Bowie, Charles Scribner's Sons, 248 pages, $2.95.

This is indeed the "inspirational treasury" that the volume is sub-titled. It is composed of well over a hundred excerpts from sermons and addresses as well as a host of prayers from Henry Sloane Coffin, noted Presbyterian minister, late president of Union Theological Seminary.

The book is divided into fourteen sections, each with a concluding series of prayers. The last section itself is composed of prayers for the Christian year. Two indices give one of the readings, another of the first lines of the prayers.

Much of Dr. Coffin's humor is revealed in his choice of illustration and in his sly wit. This reviewer could see his single arched eyebrow rise higher and higher with some expressions. No wonder his colleague in the Seminary, Dr. Bowie, has called the book "Joy in Believing," for this is truly the one apt phrase to describe the man known to many students as "Uncle Henry."

It can be used readily as a daily devotional book, and certainly as an occasional book to stimulate one's mind and heart.

H.W.F.

YOUR PRAYERS ARE ALWAYS ANSWERED, By Alexander Lake, Gilbert Press, 248 pages, $2.95.

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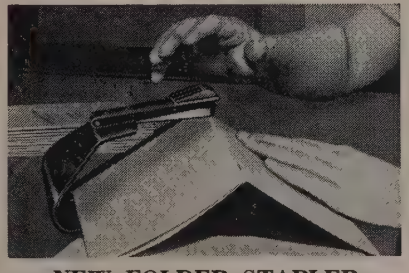

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Churchmen

(Continued from page 18)

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The moving van also symbolizes the vast migration of people from community to community. Nothing in the great migrations of past history equals what is taking place year by year in our own country. Here gain the church and its buildings are involved.

There is need to weave these uprooted people into communities of friendship and to provide meaningful experiences by which they can be given a sense of belonging and participating in worth while group activities. Space and equipment are needed. In addition to formal rooms for worship, there is need for rooms for a wide variety of purposeful undertakings such as eating, working, studying, and making things together—sometimes in small groups, sometimes in large groups.

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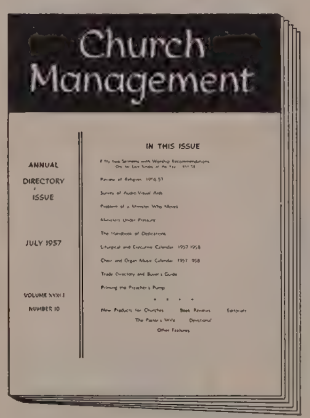

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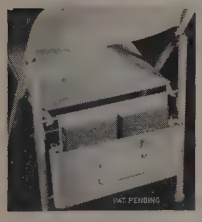

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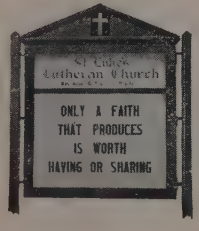

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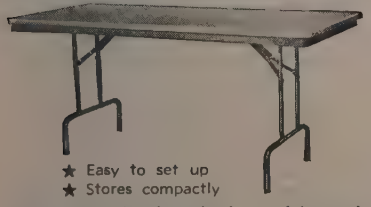

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tion of a large city. At the other extreme is a quiet community, really a rural community on the edge of a metropolitan center which suddenly becomes a fully developed area thronging with children and eager young parents. The architecture of our churches needs to be re-studied to match these and many other needs which arise as a result of the swift changes which modern civilizations bring to our social and religious institutions.

Dr. William Leach of *Church Management* magazine in his editorial comments has suggested that we should not build costly monumental church buildings for our older city communities. These should be structures that are expendable within a decade or two. Be that as it may, we need to relate our buildings much more intimately to human needs than we have in many instances in the past. These new buildings should be designed to permit a greater degree of flexibility and adjustment than most of the traditional edifices permit. Designed for more settled and less demanding times, they do not lend themselves to the disciplines of change.

The moving van is a symbol of upheaval and change. It invites new ways to meet new days. The day when a few well-intentioned persons proceed to hire an architect and in a few weeks conjure up a pretty, pious-looking building to house the program of the church is passing away. Religious architecture today calls for a great deal of humble research and planning. There needs to be a clear recognition of human needs and of the purpose, the kind of ministry and facilities which will enable the church to communicate with effectiveness its ageless faith to this generation. Such a re-evaluation of the church's approach to the needs of this generation is overdue. Once undertaken, the church will be less concerned with architectural styles and more concerned with getting a building geared to meeting its needs. The style of architecture will thus arise out of a creative solution of the planners' problem rather than being lowered down arbitrarily upon the redemptive functions of the church. Our plans and our architecture will spring forth from within and grow into beauty of form like a tree planted by the rivers of water.

The Arm Chair

This latter commonplace piece of furniture is the symbol of another new concern of the modern church, a concern which will increasingly determine what we shall expect of our church buildings. Very recently we have been made aware of the fact that—thanks to medical science and other factors—some twenty to twenty-five years have been added to the average life span since the year 1900. This means that some 400,000 persons, sixty-five years and older, are added each year to our population. This group is rapidly increasing in numbers and will become twenty-

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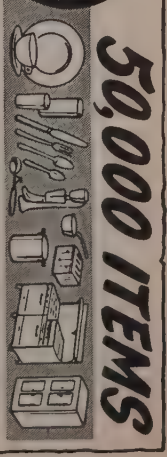

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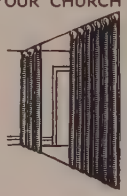

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five percent of our population by the end of a decade or so. Church architecture and church programs will need to come abreast of this new need. The leisure time, the human resources, and the special concerns of these people need to be in the purview of those who plan our modern churches. The spiritual, social, and physical concerns of these elder citizens are destined to affect materially many aspects of the modern church edifice. Activities geared to the interests and the abilities of these people, the elimination of excess steps and stairways, the factors of non-hazard floor surfaces, the right kind of furniture and facilities, the proper light intensity, and many other considerations will need to be incorporated in our church buildings of tomorrow.

So much for a very cursory review of some of the human needs which face the church and which are bound to affect our church buildings.

The Nature and Ministry of the Church

There is another matter which I come upon with increasing frequency in my reading and observations. Many of our best minds consider it germane to any great religious architecture and vital to the church itself. We need desperately to get hold of the inwardness of the church's life and ministry. While pleading for better facilities with which to cope with the problems of our day and rightly concerning ourselves with outward appearances, good plumbing, and good acoustics, we need to hold to the forefront the true nature and ministry of the church.

If we are fuzzy in our thinking at this point, we shall stammer in the architectural expressions of our faith. True it is that the church represents the "togetherness" of people in many activities and relationships of mutual concern. In this sense, the church is a community. Yet the church differs from the community as a whole. She is not held together horizontally by mutual concerns and interdependence. The church is a community of redemption, the body of Christ, and derives her life from God. Vertically, she is bound by gold chains about the feet of God. Her mission is to communicate through the word and the sacraments and her many ministries the reconciling gospel vouchsafed to us through the grace of Christ. All of her acts, ministries, and her architecture should be oriented about two foci: God's redemptive purpose and human need. It is God's house we are building. We need to breathe into our materials this great central fact. We have a right to expect that those who plan and those who design these structures by which we reverently fence off a bit of infinitude, better to help us sense the Holy Presence, will come to an intimate and sympathetic understanding of the true nature of the Christian Church. This should include a knowledge of her traditions so rich in

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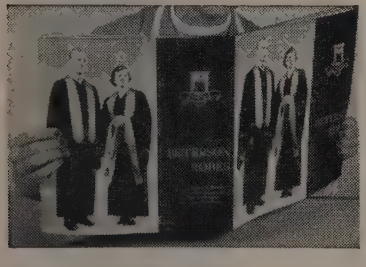

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reciting the mighty acts of God and in recording the events in the light of which all men still must chart their course if they are to make harbor at long last. In this, I commend the example of Fra Angelico whose works of art gave such fitting expression to the "mystery of Christ's love" that he never laid his brush or pigment to canvas except after prayer and fasting. Some said that he lent out his genius in adorning the house of God while on his knees. Let us employ new forms, new materials, and new methods, but "let the church be the church." In one of the sublimest metaphors of the English language, Oliver Goldsmith lends us words fittingly to describe the church community and the building we expect:

> As some tall cliff that lifts its awful form
> Swells from the vale, and midway leaves the storm,—
> Though round its breast the rolling clouds to spread,
> Eternal sunshine settles on its head.

In the world but not of it. Carrying on as someone has said, "a lover's quarrel with the world." While opening its doors to the community, it introduces another kind and quality of community.

Assuredly such architecture as we have been describing will serve as rebuke to all attempts at sensationalism, flippancy, and immature smart-alec attempts to be different. Likewise, we have a right to expect that, in the words of Pietro Belluschi, in attempting to be modern and intimately related to human needs the church does not snuggle too slickly into the community. Dr. Joseph Sittler puts it even more vividly when he warns us that the smooth chrome door and modern facade borrowed from the night club down the street is a poor introduction to *"Gloria in excelsis"*. Let us be modern and courageous in our architecture but let us not be vulgar or present a pagan face to a world already involved too deeply in material concerns. Note these words of Henry Drummond:

> How many opponents of religion are aware that one of the specific objects of Christian society is beauty? It is impossible to doubt that the decorator of the world shall not continue to serve his later children, and in ever finer forms, the inspiration of beautiful things. More fearlessly than he has ever done, the Christian of modern life will use the noble spiritual leverages of art . . . We esteem too little the mission of beautiful things in haunting the mind with higher thoughts and begetting the mood which leads to God.

"The church should look like a church" is a noble precept, if rightly interpreted. Of a truth the church both outwardly and

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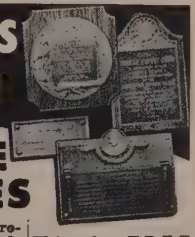

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inwardly should body forth the grace and beauty and dignity which befits the house of God. It should be inherently a spiritually conceived edifice and never a secular building superficially embellished with a cross to distinguish it from the nearby supermarket or gas station. But if by looking like a church we mean that a modern edifice should look like some traditional building with which we are familiar, it may be that we are looking for the serenity, the security of conventionalism rather than seeking a new vigorous architectural idiom which is as vital and creative to use as the older forms were to those whose daring and faith brought them into being.

"Many a man," said the late Talbot Hamlin, "harassed by changes too rapid, contradictions too disconcerting, and strains too severe, seeks refuge either in a predilection for architecture of the past that seems quieter and more harmonious than ours today, or else in a new heaven, equally unrealistic, created like a mathematical theorem out of thin air, all complete and hard and closed."

The right answer is not found in reverting to an architectural "cooky cutter" borrowed from the architecture of yesterday nor in an architectural bolshevism with no other inspiration than a spirit of irreligious rebellion. Rather it is to be found, as Pietro Belluschi says, "in the joyous excitement of new ideas, surging from a deeply felt experience and expressed with poetic clarity in structural honesty . . . The modern educated man, religiously inclined, has a right to insist that his commitments to God be made in such an environment. Any attempt to build in a dead, traditional style under the guise of preserving the past may in effect succeed only in destroying the present for the thoughtful and the sensitive. The great styles of the past, which were never static, were themselves a search for renewal, the desire to give freshly felt answers to the eternal mystery of man and his God . . . to find new ways and new language to express His Glory."

I doubt if any of us are wise enough to predict whether or not the startling forms and materials used by the First Christian Church of Oklahoma City and the First Presbyterian Church in Stamford, Connecticut are the "churches of tomorrow" and reveal "the wave of the future." The Oklahoma edifice is enclosed by a membraneous egg-shaped shell of meshed steel concrete surmounted by plastic domes which serve as windows. The Stamford building consists of a "crimped paper" type of exterior composed of concrete steel and large areas of thick glass which extend well up on the roof. The form resembles a large fish, a well known symbol of the early church.

History will ultimately give the verdict. We can confidently expect many changes and refinements in contemporary church building. Likewise, we can expect great differences of opinion as to what constitutes good ecclesiastical design. For example, while the Department of Worship and the Arts of the National Council of Churches bestows its approval on Saarinen's chapel at the Massachusetts Institute of Technology, a well-known, if not nationally famous, architect of New York City, utterly condemns it as lacking in religious feeling. This clash of minds may be healthy. Let us hope that such differences of opinion generate some light as well as heat.

Apparently we are on our way to creating an architecture which is characterized in its most worthy expressions by simplicity, the honest use of modern methods and materials, and geared intimately to the physical well being, the psychological and spiritual needs and sensitivities of present day people. We note that the starkness of the initial streamlining is yielding to softer lines, evidencing more religious feeling. Religious art is coming to the fore and there is a growing realization that designing a religious building is more than a study in structural adequacy and honest use of materials.

We have at hand the materials and the methods of construction by means of which we can give a vigorous contemporary architectural expression to our religious faith. We are doubtless on the way to achieving architectural space (in new forms) of great symbolic power and beauty. Let us hope that the new religious architecture will be as significant to us as the traditional forms were to those who courageously and reverently created and fostered them.

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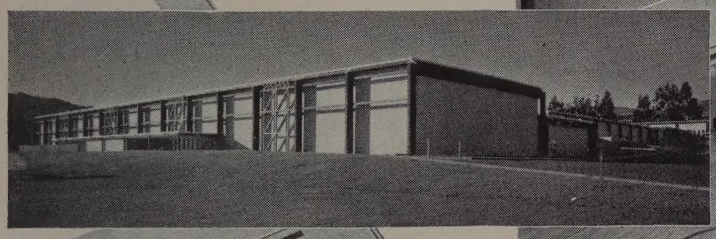

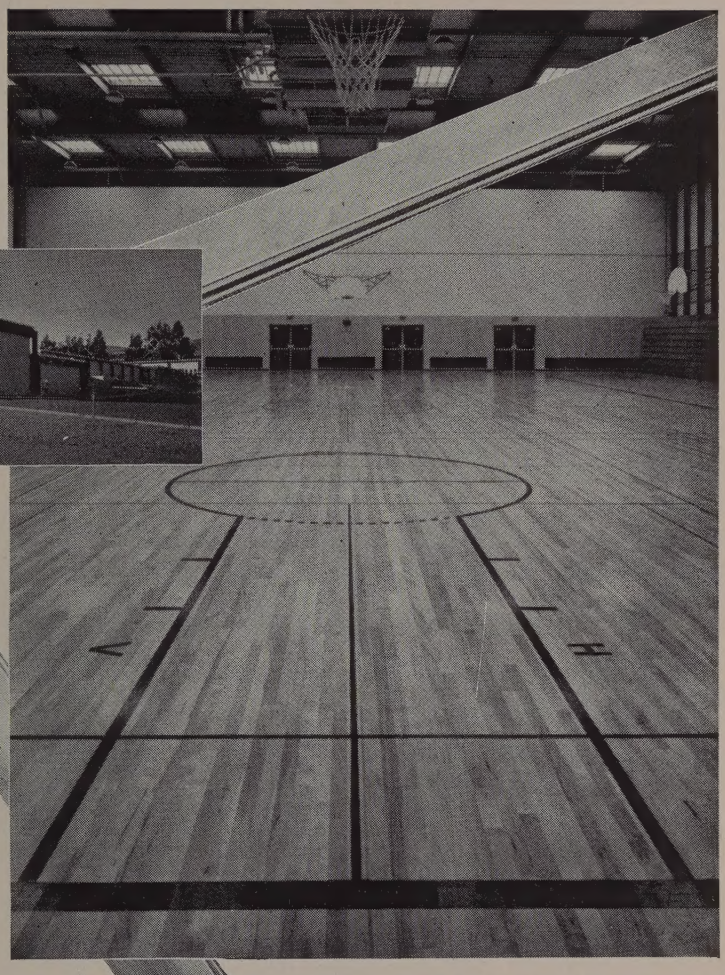

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GRant 1-8384

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CLEVELAND, OHIO
MAin 1-0490

3705 Carew Tower
CINCINNATI, OHIO
DUnbar 1-4855

2909 Book Bldg.
DETROIT, MICH.
WOodward 2-3153

808 Ainsley Bldg.
Miami, Florida
FRanklin 9-8505

529 Merchants Bank Bldg.
INDIANAPOLIS, INDIANA
MElrose 5-4574

840 Wells Bldg.
MILWAUKEE, WISC.
BRoadway 6-9783

222 N. Wells St.
CHICAGO, ILL.
FInancial 6-3053

703 Foshay Tower
MINNEAPOLIS, MINN.
FEderal 6-6604

912 W.O.W. Bldg.
OMAHA, NEBR.
JAckson 3100

619 Adolphus Tower
DALLAS, TEXAS
RIverside 2-4592

305 Fidelity Bldg.
SPOKANE, WASH.
RIverside 7-8079

1024 Cascade Bldg.
PORTLAND, ORE.
CApital 8-3381

120 Montgomery St.
SAN FRANCISCO, CALIF.
GArfield 1-4631

220 Statler Bldg.
LOS ANGELES, CALIF.
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